THE CHINESE RECORDER

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

Editor: DR. FRANK RAWLINSON

Editorial Board

Chairman, REV. CARLETON LACY
Vice-Chairman, DR. Y. Y. TSU

REV. C. W. ALLAN
MR. JOHN BARR
MR. E. E. BARNETT
REV. ALEX. BAXTER
MR. L. T. CHEN
MISS CORA DENG
MISS LILY K. HAASS
MRS. HERMAN LIU
MR. C. H. LOWE
DR. IDABELLE LEWIS MAIN
MR. Y. LEWIS-MASON
DR. C. S. MIAO
MR. Y. T. WU
REV. Z. K. ZIA

Correspondents.

REV. E. C. LOBENSTINE
DR. D. W. LYON
REV. HUGH MCMILLAN
MR. E. LOCKWOOD
MR. E. BALLOU
DR. R. C. AGNEW
BISHOP R. O. HALL
MR. GILBERT MCINTOSH
REV. E. ROWLANDS

VOL. LXVII March 1936 No. 3

CHALLENGES TO GO FORWARD

EDITORIAL

AN ORIENTAL PROPHET

The visit of Dr. Kagawa to the United States is an event of more than ordinary significance. That the churches in the United States are aroused over the potentialities of the cooperative movement makes his visit particularly opportune. He goes not as an investigator of cooperatives but as a prophet of their essential place in bringing about more decent living conditions.

That such a prophet should come out of the East has particular point. It was the West that brought Dr. Kagawa the message that inspired his effort towards social and economic rebuilding. Study in the West enabled him to build up his conception of workable co-operatives. Now he returns to the West to help solve a problem common to both East and West but which, in this case, an Eastern prophet has been able to push forward further than his Western brethren. This visit is, therefore, a sign that Eastern and Western Christians have entered that era in which their common loyalty to Christ should enable them to find solutions together to problems which are, after all, world-wide.

Dr. Kagawa's visit will, we hope, help also to assuage those feelings of political bitterness, so scarcely hidden, which might break out in open strife that could only damage everybody concerned.

Indeed, by such cooperation between East and West in the solutions of problems weighing both down will be found the only way in which healthy international relations can be set up. Furthermore, Dr. Kagawa has learned the secret of gearing the "something more" of the Christian religion into the task of creating a more Christlike social and economic order. Dr. Kagawa is a prophet of the urgent necessity of setting up the Kingdom of God *on* earth.

"SISTER CHURCHES"

"When are you going to call them 'sister churches'?" In some such form did a missionary recently raise a timely question with the members of his board as to the status of churches on "mission" fields. For a long period these churches were considered as under an indispensable tutelage. They were "mission" churches. That terminology was logical. Then on or about the time of the Jerusalem Meeting it became evident that these churches planted afar off were thinking and speaking for themselves. They were opening up to their tutors their problems in a new way and pointing out how the lives and service of their churches might be enriched. We do not know who coined the phrase "younger churches", but coined it was. It suggested that the "younger churches" still had much to learn from their elder brethren. That is still true. But it is also true that the leaders of the "younger churches" are not only now leading their own churches—where these are freed from mission control—but teaching their western brethren many things. That the "elder churches" have in turn become teachable is a sign of growth in grace.

The time has come for Western churches, whatever they may in future do in the way of assisting Eastern churches, to use terms that recognize that their present day relationship is one of equality in Christian service and cooperation. When a prophet like Dr. Kagawa goes to the West to help Christians there solve their problems it is time to speak of the churches from which the prophet comes as brethren in terms of spiritual equality.

SIGNS OF POLITICAL COOPERATION

China has for so long been distraught by centrifugal political forces both within and from without that the emergence of contrasting centripetal trends calls for appreciative comment. Students have often in the past made their influence felt in important political crises—the signing of the now almost bankrupt Versailles Treaty, the Twenty-one Demands and the whirlwind of patriotism that swept over China after the shooting of May 30, 1925. Now, in addition to expressing their feelings in demonstrations against China's present crisis—something with which their elder brothers, teachers and intelligentsia also sympathized—they have found a way to express themselves directly to the Government. Whether agitation by ill-organized demonstrations will be finally superseded by this more democratic expression of the political opinions of China's intelligentsia one cannot say. But both Government and intelligentsia are to be congratulated on the fact that they have sought to draw closer together in understanding. This is a centripetal trend towards political

cooperation between the people and Government of China that is encouraging. This newest method of expressing the opinion of China's educated elements on political issues is evidence of growth in recognition of responsibility for the political fate of China. This gives it a more positive aspect than that found in somewhat negative demonstrations of protest alone.

It has long been our feeling, too, that China and Japan could get into closer political accord and cooperation than they have succeeded so far in doing. The failure to do so is a hindrance to the progress of both and a disturbing factor in the life of the world. That the methods used by the Japanese military have created resentment on the part of China instead of a spirit of mutuality is painfully obvious. One of the difficulties has been the fact that the military arm was disposed to run away from the somewhat more diplomatic measures that the civil government of Japan seemed to prefer. We are glad to note, therefore, that in Sino-Japanese relations also a centripetal trend has appeared. There is a move toward a Sino-Japanese conference in Nanking to take up the issues concerned in the atmosphere of diplomacy. We hope the conference may be successful. Japan, is, geographically speaking, a close neighbor of China. She needs to learn what political neighborliness means. Such neighborliness is indispensable to a solution fair to all concerned.

PEASANT SCHOOLS

The Chinese are working at the solving of their many troubles from the inside and with what resources are available. This is specifically brought out in a pamphlet on "Rural Reconstruction in Tsouping,"[1] which deals with the Peasant School Movement in Shantung. Mr. Liang Shu-ming is its prime mover.

The conditions that made this Peasant School Movement necessary are mentioned. Rural unemployment has increased. Crops have not been exchangable for money. Mr. Liang feels that the last two hundred years may "properly be thought of as a record of rural decadence". He asserts, too, that the "basic elements of rural society are fast sinking into lifeless despair". He sees "China (as) not only bankrupt in an economic sense but also in a moral sense". He might have added, also, that the economic strain is intensified by the excessive birth rate. To meet this situation he feels that all the elements in a given rural community—village elders, the adult farmers and the rural workers—must work together. That is, of course, the way to avoid the class war. Cooperation between the literates and the illiterates is one of the factors. The pamphlet points out that the superiority of the West over China is due:—(a) to scientific methods; and (b) to organized groups. So the members of a rural Chinese community must be taught to use gradually scientific methods and to do things in groups.

The object of this movement is to convert the community into a school of which all members thereof are to be regarded as students.

1. Shantung Institute of Rural Reconstruction, Tsouping, Shantung. Twenty cents Chinese currency.

Such a peasant school will comprise a natural rural community of from two to five hundred families. This school has a local board of directors with five or ten or more village leaders thereon. Such boards may include illiterates. A man of intelligence and character is selected as head of the school. The teachers are to be professional rural workers, graduates of the Shantung Institute of Rural Reconstruction. The adult farmers receive attention first. These two classes together with the rural workers, not always natives of the villages, are to be formed into a triple alliance. There are now some twenty or so districts in Shantung where these Peasant Schools exist. School work is divided as soon as possible into classes according to age, sex and educational qualifications. Sometimes, because of scarcity of those with education, one class may be set up for ten villages.

This unique experiment aims at developing a self-conscious villagers' organization. This new form of group life is an attempt to plant in China the idea of community life together with a gradual inculcation in scientific ideals of living, all geared into the resources and abilities of the villagers themselves. It is a sign of the new China to see a thinker, writer and philosopher turn his energies into such a practical and promising channel.

A TIME OF CONFLICT

This is a time of conflict. We do not refer simply to military conflict though that is going on in Ethiopia, is seen in clashes on China's far northwest borders and looms up as a world possibility on a larger scale than ever before. We refer to the world-wide conflict of ideas. Our age may not be worse off than other ages in regard to number of problems but modern communications certainly spread more widely their effects. Thinking must now be done on a world scale. Only those who live in the backwaters of life can keep apar from this conflict. On the one hand, it is a source of encouragement. It is a sign that man's mind is digging into his problems on a world-wide scale and developing a world conscience thereon that should issue in more coordinated world-wide action. Certainly the old days of complacent thinking are setting. On the other hand, the conflict is a source of spiritual danger for those inclined to slip into some quiet spot and center thought on their own feelings or seek their own spiritual security only.

A true Christian spirit faces and overcomes these conflicting ideas. They whistle around the editorial eyrie, especially those that move within the orbit of Christianity. Here are some. Shall Christians refuse to support war at all or is it necessary under certain restricted circumstances? That is an issue confronting modern young people. It is a particularly acute question for a minority of Chinese Christian thinkers in the face of a rising Chinese tendency towards resistance against aggression. But if international war is wrong what about the under-privileged using force to secure their rights? What is the relation of that "something beyond" in the Christian faith to the setting up of a just social and economic order? Is it something to be experienced in and for itself only or something never fully experienced until it expresses itself in dynamic effort for

economic justice? Must Christians concentrate on changing *all* individuals, expecting that when that is done the problems of the social order will be solved, or must they work to change both individuals and the social order *together*? Then there are in China active evangelistic groups working mainly in terms of individual religious experience and those working for the embodiment of the Christian dynamic in reconstructive effort. The conflict here is somewhat one-sided. The former groups sometimes go out of their way to attack the latter. But what is, after all, the range and meaning of evangelism? Shall Christian unity be set up by most of the denominations going back to one group in the main, or must we seek for something new in the way of united church relationships?

There are not wanting signs to show that the number of those who feel that war must go is growing, that the movement to set up a Christian economic order is gaining in momentum, and that evangelism is accepting the responsibility to change society as well as its individual members. The conflict is here outlined in questions. It arises in large part, indeed, because this generation is firing new questions at ragged solutions to age-long issues. No one Christian group can answer any of these questions in terms of its own philosophy or theology alone. To find these answers is the heart of the new adventure opening up before Christians everywhere. Only a determined and persistent attention to these issues coupled with a firm grasp on eternal verities will find the right answers.

CHINA'S NARCOTIC FIGHT

China has started a six-year plan to suppress traffic and indulgence in narcotics. That plan, unlike methods of control set up in India, looks towards eliminating narcotics as a source of government revenue, though no substitute sources for this revenue have yet emerged. Can China win this fight? The fight must be waged on several fronts.

We regret that we find it necessary to mention again the activity of extraterritorials under Japanese protection engaged in extending the narcotic traffic in China, this time in Amoy and Foochow. This problem of traffic in narcotics by protected extraterritorials has not yet received much attention at Geneva though reference has been made to the distressing development of the traffic in Manchuria. Here is an aggressive aspect of the narcotic evil that China cannot at present check. It threatens to undo all the good of the six-year campaign by increasing the traffic at various points as fast as the Chinese Government may decrease it at others. If that situation goes on unchecked China stands to lose her fight.

With regards to the general situation we have just received a copy of a speech given before the Anglo-Genevese Society in Geneva, December 3, 1935, by Mr. A. E. Blanco, Director of the Anti-Opium Information Bureau, Geneva. Viewing the situation in general through the eyes of this stirring speaker we note that addiction in the world is increasing rather than decreasing. This is due to the terrible ease with which narcotic derivatives can be manufactured, distributed, and purchased. Unfortunately the League has not yet

made any comprehensive study of what governments are doing in this field. It is almost a no-man's land! Then "despite the fact that narcotics make, and have made, far more victims than war has made, nothing comparable with the Red Cross Movement exists." Mr. Blanco avers that "addiction is not the vice of the rich.....The millions of drug addicts in China are not recruited from the wealthy class." One's own observations seem to bear out that statement. A report on "Opium and Labor," made and published by the International Labor Office, tends to substantiate it also. This means that the narcotic traffic is a particularly detestable aspect of the exploitation of the under-privileged.

Look at the figures furnished by Mr. Blanco as based on official statistics. During 1928 some sixty tons of heroin alone flowed into China through Shanghai, Tientsin and Dairen. This represents 12,000,000,000 doses which, figured at five cents a gold franc per dose, totals gold francs 600,000,000 of which 500,000,000 francs—83 per-cent!—were profit. While the wealthy may not as a class indulge in drugs some of them make their wealth by debauching their poorer fellows. This foreign drug trade cannot be stopped by China alone and yet unless it is stopped China's campaign will be stalled, if not a failure.

Another agency that aims to counteract the efforts of the Chinese Government is the clandestine factory. This is what Mr. Blanco says about the threat to China in this regard. "Today, with clandestine factories turning out morphine and heroin in Manchuria by the ton, with clandestine factories operating often with the aid of non-Chinese chemists in remote corners of Jehol, with the demilitarized zone one vast drug market, where Koreans vie with Japanese in poisoning the Chinese population, with clandestine factories in Szechwan, Kiangsu, not to mention those in Foreign Settlements, the total quantity of narcotics imported and manufactured clandestinely must amount to anything between 90 and 120 tons annually." And these clandestine factories operate behind China's anti-opium guns! An attack in the rear!

It is evident that in order to win its fight the Chinese Government must receive more popular support at home and more support from abroad. At the moment two weaknesses in the anti-narcotic campaign in China are obvious. First, popular opinion is leaving the problem too much to the Government. A quiescent public opinion does not help the Government. Christian churches should do more to make public opinion more active. Second, the Government does not tell us enough about what is actually the present status of the problem. There is too much secrecy about what is going on. Only if they know how the battle is going can the people support the Government. There is danger that with the problem left too much to the Government, this multiple alliance of ruthless narcotic aggressors may win this campaign. More popular support is needed. In conclusion we wish to draw attention to a review in this issue of a book on "International Narcotics Control" which provides additional information.

Message of the Cross for China*

T. C. CHAO

I MUST confess that I dare not exercise free imagination to think about the Cross. It is much easier to see it softened into an artistic structure such as the processional Cross in some Christian services, the ornament in gold or silver on the persons of Church dignitaries, or as the well-formed symbol on or above the altar of some churches, than to set it in the right realistic perspective. When Jesus died on that instrument of death, however, it did not have a halo around it, nor the glory that our wishful thinking or idealizations imparted to it. It was a rough stake with a rough cross-bar horizontally fixed on it, so that a slave might be nailed on it hands and feet for a slow and excruciatingly painful death. To the Romans it was a sign, not only of punishment appropriate for the worst of crimes but also of the deepest humiliation. To the Jews, who in their own history hanged dead bodies on the tree, it was a curse for "it is written 'Cursed is everybody that hangeth on a tree.'"

The cross, then, means the most terrible pain, the slowest and most cruel kind of execution, the deepest shame, the most unbearable religious anathema, and the most ignoble death imaginable. An unthinkable outrage it is, in our eyes, when all these things are heaped upon the worst of criminals. But when the noblest and highest of mankind is brought to suffer death on the cross, when holiness is called crime, the freest of the spirits is taken to be a slave, to die at the hands, both of his own countrymen whom he gives Himself to save from bondage and of the enemies of His nation, the Romans; when the Religious genius is looked upon as accursed and as forsaken of God; when in the transaction of such a deed, man attempts to destroy all the foundations of moral life; our being is stupified, we cannot but stand aghast at the sight of the cross—without words to express our dismay and despondency! No wonder, Jesus' friends and disciples all thought that the crucifixion ended the whole movement led by Him. Their hearts practically died with Him.

But the wonder of wonders happened! The incorruptible cannot see corruption. The most ignoble death serves only as the gate through which the life of indomitable righteousness takes on its glorious hues. Jesus appeared in the visions of the discouraged disciples. He was raised from the dead. And so His movement, from that time on, became the most widespread and the most potently creative power in the world. Because of this power, the cross has become the central symbol of righteousness that triumphs over wrong. For those who believe it now expresses the very heart of the Universe. It tells that the law of moral life is that by self-

---

*A Sermon delivered in the Union Church, Peiping on January 12, 1936.

Note;—Readers of the *Chinese Recorder* are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

sacrifice the righteous delivers man from sin and destruction. Man has indeed sinned unto death, but because God has given His Son to save and because the Lord of glory has endured shame and suffering, redemption has been placed within the reach of the most hopeless human being. Any one with a little spiritual vision can now read from the cross the very meaning of life, the only way by which an individual finds his personal integration and fulfilment and a world that is lost in sin sees its salvation. For it is by self-abandonment in the sight of a moral ideal and by an adventurous act for its realization, that life is gained. Thus it was that the cross, which before the Lord of Life was nailed on it stood for shame and death, the negation of all values and all hopes, turned out to be the symbol of the highest moral glory, the very hope of man, after He died on it. Indeed, "the stone that the builders rejected, the same is become the head of the corner."

The cross, since the time of Jesus, typifies the method whereby right fights against wrong and defeats it. Throughout history it has stood in the midst of hostilities and won victory after victory through the self-sacrifice and martyrdom of saints and apostles. It has been the standard under which numerous believers fought, died, and surmounted unconquerable difficulties and hardships, saving mankind from moral ruin and making the world a place where the children of God may live in love, joy, and peace.

In the past, men had faith, implicit faith in the way that Jesus marked out for them with His own life-blood; and that faith stood them in good stead, giving them power, confidence, and joy in the very face of danger and destruction. In the past, men believed in God and in His will that through their self-abandonment the divine plan of salvation for mankind was to be realized to the fullest extent.

But the past is the past. We are today facing unprecedented powers of darkness that threaten to destroy what throughout the centuries men have erected for the glory of God and for the development of mankind. Christianity today is confronted with imperialism that is armed to the teeth to strike at helpless and harmless nations; with militarism, that being a moral wrong in itself, is able to employ only immoral means for the achievement of its purposes; with the worst kind of vandalism that destroys human life by selling drugs, licentious literature, and the chastity of womanhood, ruining not material monuments, but the very temples of God; with die-hard feudalism that lives on the slavery of the vast majority of mankind; and with capitalism that is allied to all the evil forces of the world to hold wealth in a few hands, that fans the competitive instinct of the nations and that allows the bountiful produce of the earth to rot away so that it may live on the starvation of millions and millions of man and women. With all these Christianity is confronted today.

Even in the past, when Christianity was victorious, it never won all its battles completely. But it won and won many battles. The question today is whether it has sufficient power within it to

overcome the unprecedented dangers and difficulties that under our very eyes threaten to wipe out the kingdom of God and the brotherhood of man. Do we not see the hand writing on the wall? Have we not heard that Christianity must be subservient to the autocratic, heartless commands of governments that worship Mars and Mammon, deities of a reviving paganism? The Roman eagle is flying and circling in the firmament that is ours by the love of God. Can we not see the signs of the times? Yea, almost under our very eyes, Christians are arrested, imprisoned, and silenced, with the church standing aghast, breathless and speechless. Freedom is gone! The souls of men and women are being dispatched to silent death everyday. Imperialists, militarists, fascists, communists, and capitlists, all know that they have a common enemy in Christianity that upholds the cross, for it is Christianity that stands for the reverence of personalities, for love and freedom and righteousness, for cooperation among men and nations, and for the protection and development of moral values which can only be maintained through obedience to God whose love is the universal moral law. Their forces are advancing. They are everywhere. They are here in China. The dragon of the Book of Revelation is let loose here in China because China is the weakest spot and the easiest prey. Have we any reasonable assurance at all that somehow and some day these evil forces will be overcome by the power of love and righteousness? They have definite designs, they have clear-cut programs, and they have resources to do all the damage, they wish morally and physically, in China and throughout the world. If Christianity is the soul of mankind, is there any hope that the soul of mankind will survive the attacks of all these evil forces combined?

The picture is dark enough. But as a Christian, I think our answer can be as definite as the picture is dark. The forces of evil in the present world are too great for human groups or organizations to face. The cross has in fact no power in itself to do anything. It is able to rise above death and ruin not because it is in itself anything. The power that it posesses comes from Him who had before the foundation of the world decreed or ordained that spiritual conquests were to be achieved by obedience to His will and by suffering. The believing heart knows that the power of Christianity lies in the very powerlessness of the believers themselves. It is this and this alone in the religious experience of men that drives them to the almighty God who can use the weakest thing to defy the greatest strength of the world. The good that God gives is "as a tender plant and as a root out of a dry ground," and yet as such, it can lift up its head and tower "above the wrecks of time." The voice of the ancient prophet is still saying today: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

The mighty conflict before us is not one between the cross and the forces of evil, but between God that makes use of the cross and the disobedient world. Do we believe that this is so? Are we reasonably sure that this must be so? If we do, then the first thing for us to do is to have faith in God and to acquire strength through quiet rest in Him and through confidence thus gained. The greater

the danger before us, the greater should be our confidence in the final triumph of good over wrong. So our definite answer in face of the present situation, both in the world and in China, is that it is God's business to save the world from ruin. He will see it through to the finish, and our part is to bear our cross and follow Him wherever He leads. If God is left out of the picture, if faith is left out of our lives, and if there is no place in us for a growing confidence in the fall of Babylon, then the cross has no meaning whatsoever for today: then to us, not only to the Jews, the cross is a stumbling block, to us, not only the Greeks, it is utter foolishness.

Now we are immediately concerned with North China, as we are living and working in this part of the country and as we are faced with imminent dangers that would take away in one blow the freedom of the people around us. How, under such circumstances, are we to express as strongly as we can the meaning of the cross, both to those who try to destroy the values that Christianity stands for and to the people that must suffer such a loss for a time? What is the message of the cross?

To answer this pressing question, there are several points that should be kept clearly in mind. In the first place, the cross of Christ in which we glory, knows no compromise, no expediency, and no opportunism. Between sin and righteousness, between Baal and Christ, between light and darkness, there can no peace and no give and take. Christianity is defiant and intolerant toward moral evil. It can allow differences in theological views about doctrines, but it has no room to harbour outrages that kill the souls of human beings and countries. Therefore it should bear the responsibility of being outspoken and take the consequences.

In the second place, the cross stands as a sign of the adventurous and revolutionary spirit of righteousness. By that I mean that it teaches not submission to unrightful authority, or endurance of moral injuries, but insists on doing right under all circumstances. It implies that those who are in better or more advantageous position to convey the message of the cross should lead, without any special regard to race or nationality. Let it be understood that the cross has no word to say in regard to peace when there is no peace. For instance, no one has the right to tell any one that religion is not politics or that it helps people only to live as though one is disconnected with society as a whole. All men living in human society have their moral life and their religious freedom socially conditioned. Righteousness exists in no vacuum. Consequently the cross becomes a sheer necessity. Words about another world beyond, to which the human soul may go when it has no more chance here and now, may indeed be a part of the message, but these words are the opiate of the people if they are moved from its periphery to its core.

Not passive peace and comfort, but courage and power that come from the faith in God under adverse circumstances and that dare face death rather than spiritual bondage will have to prove the reality of the conquering spirit of the cross.

With such an understanding of the cross, the symbol of impossible things, let us proceed to ask ourselves how we may show the real thing to the vast majority of the Chinese people who are farmers and laborers and who are uneducated, poverty-stricken in the fullest sense of the word, and therefore unable to see the loss of spiritual values when the loss comes. It will be a travesty on the holy symbol if we should say to them: "Good people, endure this burden or that burden: it is your cross to bear." For they have always borne burdens and they do not know why except that their lot is determined by Heaven and that they cannot help it.

In fact, there is no bearing of the cross, or fighting under it, if there is no keen consciousness or no high regard for the spiritual values that are being endangered. There can be no dying for freedom, if one does not know what freedom is. Therefore, in order to convey the message to the country folk of China, the first and foremost thing to do is to create in the heart and mind of these people a love of the values that make the cross necessary in human life. In other words, it is incumbent upon us who call ourselves Christians to impart to them our own revolutionary spirit. "I am come to send fire on the earth," aays the Lord, "And what will I if it be already kindled?" We should have at least a small measure of the spirit of Christ and should be able to realize the significance of the urgency of His words, when He says "I have a baptism to be baptized with; and how I am straitened till it be accomplished!" Christ did not say these things at the beginning of his ministry when everything went on in high hopes; he said them near the end of His earthy activities, when He saw the crisis of His career was imminent and His death inevitable.

Further, let us ask, if we are to say such things to the common folk, what message have we for the intelligentsia of the land? The educated people of China are not as public-spirited as the same class of people in America and England, but in other respects they are much the same in their mental make-up. They are disillusioned, if not very much given to cynicism; they are realistic and level-headed, possessing a national consciousness that the mass of the people do not have as yet; they have the age-long consciousness that they are the real rulers of the people; they are those who really inherit the ethical and artistic culture of the Chinese race; and they feel that they bear the major portion of the country's burdens. To them are due the rapid changes in thought and life of the Chinese nation in recent times. What they need is religious faith and power, and they will only accept what they need upon a clear demonstration of such realities in actual life. They are most conscious of the gravity of the situation. By now they are convinced that it is only by resistance to foreign enchroachments at all cost that the soul of the nation may be saved. What shall we say to them? Surely not pacifism, not the doctrine of non-resistance. Surely not the idea that the cross means passive endurance. We may have read in the *Christian Century** an article on "China Must Resist," written by a throughgoing Chinese pacifict. He recognizes

*November 6, 1935.

that the principle of pacifism is sound, nor does he give it up; but he feels that the nation will be strangled to death if no resistance is offered. A noted Chinese woman pacifist writes recently, saying, "I am a strong pacifist but I really don't know what to say. In my heart of hearts, I know war is wrong, wrong in every way, but under the present circumstances, what can we do?" At any rate, the cross in the eyes of the thoughtful people of China, be they Christians or non-Christians, does not stand for pure non-resistance or pure pacifism.

Shall we then preach our theological ideas to them? Let me say it here once for all that this will be a mistake. In fact it has been the greatest blunder we have committed in China. The church in China, to be sure, needs an adequate theology that shows in a reasonable way the relations of man to God. But something else is needed before the intelligentia well peep into the inside of our theological intricacies. Our faith is simple, but it stands in need of a more powerful demonstration.

So far as words and doctrines are concerned, we have no message for the intelligentsia of China today. Nor need we have one. The intelligent people of China are at least not less intelligent and able than we are, and they have their philosophies of life which must be academically and practically met before we can preach our doctrines to them. And moreover, most of this class of people are not in any mood to be preached to. Our message does not reach them anyhow. But they are in very deep need. They should have more confidence in themselves; they should love righteousness more than ease and confort, wealth and rank; they should learn to do team work and cooperate with each other more; and above all they should realize that their life has no real anchorage unless they have God in their hearts. But I am convinced that to preach to them is more than unwise. It is useless. They are bearing their own kind of cross and they will have to bear a heavier cross pretty soon. It seems to me that the only way to approach them is through a demonstration of the power of the cross in our lives and in the services that Christian people can render to China in times of emergency. Nothing short of real Christian living will ever convince the Chinese intelligentsia of the truth of the Christian religion.

Difficult to separate from China's intelligentsia and yet not as disillusioned and pragmatic as that class of people, are the students of China today. During the last two or three years they have been kept quiet by force of circumstance. They appeared listless, down-hearted, pleasure-loving, and preoccupied with other than political interests. They appeared as though they were discouraged and therefore cared no more about their country. But in reality no such state of affairs ever existed. If we know what they have been reading during the last few years, what ideas they have been acquiring, and what mental disturbances have been going on under the surface of things, we should not be surprised at the recent student demonstrations. They are out to fight against international injustice, against foreign aggression in China, and they show that they have

courage, power of organization and action, and above all, the spirit of self-sacrifice. An unsympathetic person may laugh at them, because more than frequently they manifest the fact that they have hot-heads and cold feet. But who can deny their spirit and their courage when many of them go out in the cold weather to various country places to enlighten the people and preach against the "autonomy" of north China. None of them perhaps have had any experience of life in Chinese villages. Many of them are from well-to-do families. They have lived in comfort and ease and have known the enjoyment that wealth and education and high society give. But they go to the people.

It is out of pure indignation against the wrongs that have been heaped upon China that the students take it upon themselves to save their country. Their spirit is not unlike that which we recognize to be the spirit of true Christians. In their way, they are bearing their own cross. For to bear the cross means to stuggle against wrong so that the good under the threat of destruction by the wrong that is being perpetuated may be rescued and saved.

What is the Christian Church to say to students? Among them there are some Christians who still remember to pray to their God for help and guidance and some who have thought that God has forsaken them because the Christian Church has neglected both God and His younger children. It is very hard to preach to them under the present circumstances. The message is clear, but the way of conveying it can by no means be by mere words. They too want to see the cross in action. So any thing that the church wishes to do for them must be in the form of thorough sympathy, understanding, appreciation, help, cooperation as far as it is possible, and unstinted friendship. More than this is needed a definite program of concrete service whereby Christian students may be enabled to render more permanent contributions to their fellowmen. Then, in addition to all this, a Christian philosphy in simple terms may be given them which tells that even God could not save human beings without becoming human as we are, and that therefore if we want really to help the people, we shall have to live among them and to live like them. It is without any doubt that the cross for students to day lies in the need of these young people's becoming Christs for their fellow countrymen, just as Christ became one of us that He might assure us of the infinite love of God.

The situation that we are facing is a very critical one. That is why we are seriouly thinking about the meaning of the cross, desiring to know the way in which the message may be presented. But after all the message is more for ourselves than for others. The matter in a nutshell is this: The world with all the evil forces combined is challenging Christianity, virtually saying that the Christian faith is dead and something other than it must now come and take its place! Either Christianity challenges the world or, as at the present time, the world challenges Christianity. Is Christianity still alive so that it may accept the challenge and show its true colors? Most of our church conferences last summer, for instance, placed

emphasis on evangelism without any insistence on the understanding of the social and political questions of the country. It seemed as though the church was instinctively aware of imminent dangers and deliberately planned to commit suicide by not entering into the vital issues of the day. Was it not because the Church was tacitly avoiding the hard realism of the cross of Christ?

But what is the message for the church and for individual Christians when the situation is faced squarely? It is very short. It can be summed up in the one single word "Martyrdom." The Christian Church today stands at the cross-roads, to die so that Christ may be enthroned in the heart of the Chinese people or to live in such a way that soon the name of Christ will be erased from the soul of China.

It is too terrible to think on the real meaning of the cross for our day! No human being alone can bear it or glory in it. Nor can any purely human organization erect it so high that its head may pierce through the blackest of clouds to reach the sun! Imagination fails us when the mind tries to reach its victory through defeat, death, pain, and shame. But the cross is a sheer necessity, an inescapable necessity! It alone promises a bright future. For us human beings it is an impossibility. We have to give ourselves up to God who alone can cope with the situation. So, after all is said, the message of the cross to us is a call to face our God. May God Help us all and have mercy on us all.

———=o=———

Christian Faith and China's Crisis

FU LIANG CHANG

THERE is a saying in Chinese: "Embrace Buddha's Feet." This saying implies indifference to religion in everyday life, but the seeking of mercies in time of trouble. Such an attitude often represents the popular idea of what religion should mean in time of crisis. The teachings of Confucius despise such a position. As a Christian layman brought up in the land of Confucius, I wish to share a few thoughts on this timely topic with my fellow Christians.

The history of the Jewish people is full of national crises. Their prophets led them through these critical times. Even in the time of Jesus, the people were anxiously expecting a Messiah who would free them from Roman rule! In recent times when Korea became a Japanese colony there was a great increase in the membership of the Korean Church. During the great war and even in the present struggle between Italy and Abyssinia, both sides are praying to the same God for victory and deliverance! In Manchuria the Christian Church has recently experienced a great revival. Now we are facing another National Crisis. What is the spiritual reaction of our Christian faith to this crisis?

During any time of great national stress, the spiritual faith of a people often undergoes unusual manifestations; some have found

greater spiritual depth, as in the case of the prophets of old; some have abnormal tangential growths, such as spiritualism and other religious fads during and after the great war; some have suffered disillusionment, as in the case of the Korean Christians. In China, at present, we are in state of mental and spiritual confusion. Most of our leaders, especially those in social and educational fields, advocate resistance to foreign aggression. Those military leaders farthest from the probable fields of battle cry the loudest to fight the enemy. But they shoulder such tremendous responsibilities, that our national leaders at Nanking are following a policy of discretion as the better part of valor. Between these two views there are many shades of difference in opinion. Even one of our leading Chinese Christian thinkers, who claims to be a pacifist, declares in an article in the *Christian Century*:[1] "China Must Resist!" Our confusion has been made more confounded by the words of perhaps the most well-known Japanese Christian leader, who told a missionary bishop of China three years ago, when the latter and the writer visited Japan after the Shanghai war, that the Japanese Emperor was a pacifist! We are perlexed as to what is right and what is wrong; what to believe and what not to believe.

Recent developments in North China clearly indicate that the march of militarism and greed continues with greater vigor. We do not see how this grasping tentacle of militarism can be loosened or its progress retarded. Even we in the Yangtze valley, can feel its deadly poison. Those who have read in a recent issue of the *Chinese Recorder*[2] an open letter from Miss Muriel Lester of Kingsley Hall, London, and also an illustrated article on narcotic conditions in Manchuria, cannot help feeling righteous indignation well up within them against militarism and human greed. It is inconceivable that such conditions of human exploitation, as depicted in these articles, should still be tolerated in this day and generation! Machine-made war, suffering and defeat, or silent submission and spiritual deterioration—which to choose? That is the real problem before our national leaders.

Notwithstanding the pessimistic outlook that confronts the Chinese nation, as a Christian, I wish to share with you my Christian faith.

1. I believe in God and His Goodness. Empires have come and empires have gone, but God is eternal. The infinite God has made Himself finite, so that His children may learn and grow in character. Like a human father watching his child learning to walk, God looks after us anxiously, rejoices in our joys and mourns with us in our sorrows. He has sent to us great teachers and prophets, saints and sages, and even His own Son, Jesus Christ, to show us the road to faith and to lead us to Him, the way, the truth, and the life.

When we are brought face to face with great sufferings in this world either through natural catastrophes such as flood or earth-

1. November, 6, 1935, page 1408.
2. October, 1935.

quakes, or through human greed as in war, let us have faith that God cares, in fact bears with us in our sufferings, hates our sins but loves the sinners, whom He has sent His Son to save. Because of being ignorant of many of nature's laws, or not heeding those laws, men suffer. But more often people suffer because of their own sins or because of the evil doings of their fellow men. When we see gross injustices laid by the rich upon the poor, the privileged upon the unprivileged, and existing between different races, let us have faith that God is Father to us all and loves us whether we are Chinese or Japanese, rich or poor, educated or ignorant.

Only in this faith do I find that life has meaning and that we can face difficulties and tribulation like conquerors. We are the children of God. We fight the battle of faith regardless of temporary consequences, being assured of ultimate victory.

2. I believe in man and his reason. When the newspapers bring news of bombings of Abyssinian towns by Italian aeroplanes, of German activities in persecuting the Jews, of the imprisonment and torturing of Chinese Christians in Manchuria, all of which cause my soul to groan, I try to think of man in his struggle upwards for civilization. I realize that his upward path has been marked with irregularities and setbacks. Contemporary events may loom large before our eyes, but let us not forget the final appraisal in history.

Chinese civilization is largely rural and our rural civilization has a great contribution to make to the world. "Appeal to reason" is the final arbiter of disputes in the villages. After all, this same principle underlies the League of Nations, the International Court, the Kellogg Pact, etc. Man is not much different from other animals except for his reason, the divine fire burning in his soul, which will yet save both his body and soul from destruction. I believe in man and his reason.

3. I believe in right and not might as the final arbiter of human destiny. Hitherto, man has spent much energy, time and resources in producing and improving his expressions of might—battleships, airplanes and other mighty weapons of destruction. The time will yet come when man's energy will he devoted to the promotion of the expressions of right—peace, security, neighborliness, the conquest of diseases and other pursuits of happiness.

To a certain extent there may be some truth in the thesis of "moral men in an immoral society." However, in many parts of the world, where there is a strong civic spirit, the spirit of nationalism or communism, the scope of society has been enlarged. It is no longer limited to a tribe, a village, a locality or even a nation. Man's conception of society has been enlarged with the improved means of communication. Some of us have recently received letters telling us of the China Clipper coming from the other side of the world in a few days. When my father-in-law went to America in 1868, it took him over two months. Improved means of communication have made the world smaller. In spite of seeming difficulties which the League of Nations has encountered all these years, the future of

mankind is with the world's cooperative effort rather than with the isolationist's position. If men do not want to commit suicide, they must come together and agree to use the one and only measuring rod among themselves and between each other. That rod of measurement is right, and not might, as the final arbiter of human destiny.

4. I believe in a good life as the birthright of every human being. The Russian revolution and communist activities in China have taught us at least one thing—that every human being wants a good life. If he can't get it through evolution, he will try to get it by revolution. The good life does not consist of material things only, for man does not live by bread alone. Many years ago there was a strike of mill workers in Massachusetts. The parade of strikers was preceded by a large sign bearing these words. "We want bread—and roses too!" The incessant cry of the world is, "We want a good life." If religion is to be vital, it must help its believers and would-be believers to seek this good life. Jesus came into the world to give life and to give it more abundantly. I believe in a good life: the birthright of every human being.

These ideals as I have stated them are a far cry from the present realities in many parts of the world. They are almost like beautiful flowers growing beyond our reach. Yet the only thing we can do is to cultivate and water their roots which really grow in the fertile soil of our Christian souls. Some day these flowers may grow into fruits to be enjoyed by us all. But in the meanwhile, let us have faith in these ideals and let us devote all our energy, our minds and our resources to working toward their realization. It will then make our daily prayers, "Thy Kingdom come; Thy will be done," meaningful and real. In the course of following these ideals individually, we may be privileged to follow in the footsteps of our Master by giving our lives on the cross. Even a nation may be thus sacrificed either in resistance or in submission to foreign aggression. But let us have faith. For "faith is the assurance of things hoped for, a conviction of things not seen."

———=o=———

Christian Forces and Educated Youth

Y. C. TU

AS the second part of their two-year Youth and Religion Movement which started in the year 1934, the National Committee of the Y. M. C. A. organized a deputation team of three Chinese laymen in a nation-wide campaign in the fall of 1935, covering a period of over three months, and visiting thirteen cities. Detailed reports of the campaigns in the various cities have been sent out during the period of the campaign. Mr. E. H. Munson of the National Committee of the Y.M.C.A. has written an article on the evaluation of the campaign which appeared in the February 1936 issue of the *Chinese Recorder*. The writer understands that Miss P. S. Tseng, a member of the deputation, is writing an article on the re-

ligious situation among Chinese educated youth.* The present article is an attempt to bring out the strength and weakness of the various Christian forces working in the youth field, as gathered from the three months' experience, and to hint at the salient points which future efforts and plans should emphasize.

Christian forces can not be evaluated apart from the field in which they work. An understanding and analysis of the field is essential to any intelligent and proper appraisal of the forces functioning in that field. As the subject of this article implies, the field we are discussing is educated youth. By educated youth is meant those young people who are now in middle schools and colleges and those who are now engaged in various professional pursuits and who have received a like degree of education. The writer is fully aware that there are other fields, such as rural and industrial, which may be vaster in extent than the educated field, and equally important. However, the forces and programs adapted to them, while motivated by the same fundamental spirit, must necessarily be of a different character, and have a different line of approach. In view of Miss Tseng's article which bears upon the same general analysis, the analysis given below is necessarily brief in order to avoid any possible duplication. Yet it is not at all certain that Miss Tseng will share the same point of view in all its aspects.

For the purpose at hand, educated youth can be classified under three general categories:—(1) non-Christian student youth; (2) Christian student youth; (3) youth at large.

Non-Christian Student Youth: The great majority of this class is found in government and private schools. To be sure, a large percentage of the student body in Christian schools is also non-Christian; their number, however, is comparatively small. At the same time, their attitude is not a great deal different from that of students in government schools. At any rate, the latter is more representative of the non-Christian student.

It was a very surprising and very gratifying experience to find that throughout the whole campaign, with very few exceptions, the meetings were well attended not only by students from Christian schools, but by students from government and other private schools as well, with the latter much in the majority. In certain cases, the Christian schools had separate meetings. In some localities, Christian educational work is rather insignificant. But everywhere the attendance was beyond our expectation, and the attentiveness of the audience left very little to be desired. Furthermore, many government and private school principals extended invitations to the members of the team to speak to their students, and many times at the sacrifice of their class periods. In three cities, the educational commissioners went out of their way to urge students to attend the meetings and arrange for special meetings. It seemed at times that the government schools cooperated with the campaign to a larger extent than the mission schools.

*This will appear in the April 1936 issue of the *Chinese Recorder*.

Many questions were asked by the students, mostly in written form. No cynical, antagonistic or sarcastic attitude was ever revealed in these questions. Only a very, very insignificant number of questions were related to such things as cultural invasion, imperialism and other such slogans which were so prevalent just a few years ago. While we cannot say with certainty that the anti-Christian wave has entirely died out, certainly it did not made itself articulate during this campaign. It is quite true that the campaign has not been evangelistic in the narrow sense of the term. Not every time was the name of God or Christ brought in, but every message, whether it was related to education, to science, or to national problems, was fully laden with a Christian content. At least, the communities visited were fully aware that the central theme and emphasis of the campaign was religion. Whatever the help given or the welcome extended by this non-Christian field, these certainly were not solicited under false pretences.

We feel no hesitancy in saying that among our educated youth today, particularly among the government school students, there is a genuine spirit of open-mindedness towards matters of religion, an eagerness to know and learn more, a willingness to waive past prejudices and approach religion with an unbiased and scientific attitude. However, let it be emphatically noted that these young students are not to be, and cannot be, led like dumb and meek sheep to accept anything that is offered them. They are not open-minded towards, eager, to learn, ready to accept just any religion, certainly not a religion that is beshrouded in superstition, but rather a religion that is rationally sound, can embrace and integrate the best of modern thought, can face life's realities squarely, supply a dynamic for the present life's stern struggle, and offer a meaning of life that is at once comforting and challenging. Such questions as "What is the meaning of life?" and "What is the relation between religion and life?" came out time and time again. May it not be that the present open-mindedness is due to the very sternness of the times which forces youth back upon themselves to search for an inward spiritual way out?

Christian Student Youth: Of course, by far the majority of this class are in our Christian educational institutions. Naturally the team had a great deal of contact with them. In many instances, student seminars were held, with mostly Christian students attending. Among the questions asked, we found a surprisingly large number related to theological and biblical questions and church practices. These seem to indicate that there is, in the minds of these students, some confusion and lack of correlation between the knowledge they are acquiring and the religious beliefs which they have been taught. They have considerable difficulty in reevaluating and reinterpreting their religious activities and practices in the light of their new knowledge, environment and experience. Even theological students seem to be troubled by the same questions. There seems to be a great deal of confusion between the essential and the non-essential, the central and the peripheral. At first, the team

deliberately evaded these questions, but soon the momentum of repeated challenge broke through our evasive defence. After all, honesty is a better policy than evasion. Superficially it may appear that all of this mental confusion and effort is unnecessary and wasteful and may spell religious disaster, (to be sure, some of it could have been spared), yet, on the other hand, true religion must necessarily challenge and entertain serious intellectual effort and scrutiny, at least for educated people. It is only by so doing that religion can lay its firm hold on life and reveal its true value and power.

One thing, however, is to be deplored. Lately there has been a wave of ultra-religious emotionalism sweeping over the country. All logic is swept aside, all knowledge, all thought, all science. Open attacks are made on all religious leaders other than themselves. Young people are swept off their feet by their strong emotional appeals. Dogmas are accepted in toto; far-reaching decisions are made under emotional duress. What confusions may result and what disasters may occur when these same youths have to face the judgment of their own intellect, which they must sooner or later do!

In spite of the confusion and cross currents, the Christian students cooperated heartily with the campaign, and received our message with an open mind. Their future is full of hope, but also greatly fraught with danger. May it not be that the present distressing signs are but the symtoms of "rethinking" from which may blossom forth a new and more vital appreciation of the Christian faith?

Youth at Large: This field is the most heterogeneous, most difficult to deal with, and certainly the most neglected. Among them there is a large number of non-Christians, some of whom are graduates of Christian schools and colleges, some Christians who, for some reason or other, have not associated themselves with any Christian organization. Their past education may be in many respects similar to that of the first two classes; they may possibly be a little behind the times as far as modern thought is concerned. However, they are more realistic than idealistic. They have tasted at first-hand some of the bitterness and hardships of life; everyday they move, live, and have their being in an environment where religion seems to play an insignificant part; they are face to face with a society where material wealth and power count for so much; many of them know from actual experience how difficult it is to get a job; and in how many cases high moral standards have to be sacrificed. They know what life is and can be, instead of dreaming of what life ought to be.

Naturally in a campaign such as ours it was very difficult to make contact with such a large body of scattered youth. However, many of them did come to the meetings of their own accord. Among those who signed cards, not a few were found to belong to this class. While there is not in this field such a distinct note of eagerness to learn, it is not entirely devoid of opportunities. Let it be remembered that after all it is in this field that the religious social leaven is to do its most effective work. What good is it to bring forth a religious

bloom in a hot-house academic atmosphere and have it wither away and die in the cold, frigid atmosphere of society?

One problem in this field needs serious consideration. In the large cities, there appears to be a good number of Christian youth not identified with any Christian organization. Many of them became Christian while studying in Christian schools. It may be, let us hope it is, that, so far as their individual lives are concerned, their Christian faith has not yet lost its vitality; yet what a difference it will be for them if they can find a home in which their Christian life can be nurtured, and a channel through which they can express that life in an organized manner.

So far we have been dealing with the characteristics of the field. Now let us come to the forces working in that field. The Christian forces can be treated under four categories: (1) the church, (2) the Y.M.C.A. and Y.W.C.A., (3) the Student Christian Movement, (4) the Christian educational institutions.

The Church: Throughout the campaign, with the exception of one or two cities, the churches have shown excellent cooperation and rendered valuable service. They participated in the local executive committees, took part in the round table conferences, in many cases shared the responsibility of follow-up work, and in several places they organized special seminars for church leaders. By and large, the churches are quite aware of the possibilities in the youth field, and quite anxious to capture youth into their fold, and to hold and cultivate the youth in their membership. Yet how pathetic to go into a church and find the audience composed almost entirely of old folk and children with hardly any youth in it, something which occurs all too often. The church wants youth, but youth does not seem to want the church. There is a great barrier between the church and youth.

The reasons for this barrier are not far to seek. The church, in spite of the fact that it has been here for over a hundred years, is still an alien institution. The other activities of the Christian Movement, such as hospitals and schools, have been, to a very large extent, if not completely, accepted as a part of the Chinese social structure, but somehow, not the church. The word "foreign" still remains firmly attached to the church. China has been quick in the acceptance of modern scientific and educational methods, but slow in the acceptance of Christianity. It does not mean that the foundation principles of the Christian spirit and life are incompatible with Chinese culture, and, therefore, cannot be accepted. On the contrary, many are willing to live a Christian life, but hesitate to join the church. It is rather Christian theology, Christian practices and Christian church organization that are foreign to the Chinese religious attitude. After all, a century or more is a very short time for any large scale religious movement. The word "organization" itself is new to China. As China slowly becomes organized and learns the value and technique of organization in modern life, may it not be that she will yet appreciate the value of religious organization and communal religious expression, although these may take a very different form from those in the West?

Furthermore, the church has been too far removed from Chinese thought. Church leaders, to a large extent, are not well versed in things Chinese. Because of this lack of common ground, they do not receive as much respect as they ought to from educated youth. Also, the church has been conspicuously shy in facing the practical issues of life. Faith and trust in the infinite are necessary for a religious foundation, yet it must support a superstructure that relates itself to the finite, to the here and now. Youth can only be led to an appreciation of the infinite by the way it is related to the finite. As long as the church remains aloof from the problems which youth faces, it will always remain foreign to them.

One word must be said in regard to the strain that some churches are put to in the wave of emotionalism alluded to above. The churches are having a hard time as it is, without having to face the disrupting forces of that emotionalism. In a time when inter-denominational cooperation and church unity are being so energetically urged, any split and controversy on theological grounds is, to say the least, extremely unfortunate. It can only dissipate the energy of the church which, otherwise, might be directed to more useful ends. This emotional upheaval is all the less intelligible, as it is a strictly Chinese growth.

However, the outlook is not without its bright spots. Here and there we found some outstanding experimental work being done by the church in the youth field. Freedom of expression is given to youth; opportunities are offered them for service within the church; special youth services are organized for them; groups are formed for discussing present-day problems; channels for social intercourse are provided within the church. Wherever there is such work done, there is invariably some young, energetic, open-minded and well-educated pastor directing it. What the church needs is intelligent leadership, freedom of expression and experimentation.

The Y.M.C.A. & Y.W.C.A.: The team, in their visits, only very occasionally came into contact with the Y.W.C.A. So what is said here primarily refers to the Y.M.C.A. The only reason why the Y.W.C.A. is included here is because of the similar nature of the organization. The chances are that many of the problems are common to both. The Y.M.C.A. has had a much shorter history in China than the church, but in the process of assimilation as an organization it has far outstripped the church. The fact that this campaign has been able to make as many contacts as it has seems to me to demonstrate the ability of the Y.M.C.A. to penetrate into the non-Christian field, particularly the government school field. To be sure, many other organizations cooperated in the campaign, but the prime mover was the Y.M.C.A. One factor which contributed to the success of the campaign more than any other was the lay leadership which the Y.M.C.A. has gathered under its banner. It may also be true that the contacts made may not always have been of the orthodox type. This is no weakness, however, provided they are followed up and caused to lead to more definitely Christian appeals. Is not this, after all, the proper way to approach the non-Christian field?

The Y.M.C.A., for better or for worse, has been emphasizing the social aspects of Christianity. The word "social gospel" has often been used to attack the Y.M.C.A. Because of this emphasis, it is closer to the needs of youth, and for the same reason, it has been rather free from religious controversies within its own ranks. However, a superstructure without deep spiritual convictions is like a house built upon sand. "To serve, and not to be served" is the motto of the Y.M.C.A. This cornerstone, with all its spritual implications, needs to be laid upon the hearts of the rank and file of the Y.M.C.A. membership.

The Y.M.C.A. has in the past made valuable contributions in the activities of its four-fold program. But many of these activities have now lost their freshness; they are being followed and adopted by other secular organizations. It seems that the time has come to take stock of the situation, project into new fields and pioneer in new directions.

While it is encouraging to see the Y.M.C.A. in a position to extend its Christian influence into the non-Christian field, yet we cannot but deplore the fact of how little it has availed itself of the opportunity and how few are the leaders that can competently serve that field. Throughout the campaign, the most difficult problem has always been that of follow-up work. It is quite true that the churches and Christian schools should care for those in their own constituency, but how about those in the government schools and those scattered at large? While it is true that the Y.M.C.A. primarily provides channels in which other people's service can be enlisted, it certainly should bear its own share of the responsibility.

The Student Christian Movement: This movement is still in its infancy. Its organization and message are yet in the process of formulation. Not much that is positive or negative can be said at this time. However, by virtue of its constituency, it is in the front line so far as student youth are concerned. They are students themselves; they share the same thoughts, same aspirations and meet the same problems as other youth. In a few places, we did find some very promising Christian student unions, and to them has been entrusted some of the follow-up work. However, in order to function effectively as a Christian force, this movement must strive to strengthen its local units, the individual fellowship in the various schools. The danger of over-emphasizing external group expression and activities at the expense of the inner fundamental units has already been demonstrated in one instance. It seems to me that one of the chief contributions to the Christian movement that this student movement can make is along the line of "rethinking". A fundamental part of the process of assimilation of Christianity by China is necessarily the intellectual part. It must fall upon the thinking student class.

The Christian Schools and Colleges: These, without doubt, are in direct contact with educated youth, both Christian and non-Christian. They certainly should be the most potent force of all, having at their disposal a large number of Christian educated lead-

ers, and under their supervision a more or less homogeneous group of educated youth with a period of contact ranging anywhere between one and eight or ten years. What an opportunity for Christian influence, an opportunity of which the other forces might well be jealous!

However, they are not without their difficulties and limitations. They have been forced, and rightly so, to abandon many of the old stereotyped methods of religious education. Compulsory religious instruction is a thing of the past. A large variety of experiments are now being tried with the hope of arriving at something more effective and adapted to the new conditions. Much cooperative action is under way. Under the new conditions, a large number of active religious workers, particularly of the lay type is required. These appear to be difficult to find at the present time. Generally speaking, only a small portion of the faculties are actively interested in the religious work of the campus. This seems to be more so among the Chinese faculty members. The reasons for this are many and varied. Some may feel incompetent due to lack of special training; some are so busily engaged in regular curricular work that little time is available for extra-curricular religious work; some may have sprung back to their habitual attitude of religious seclusion when external pressure is withdrawn; some may have that intellectual aloofness which is so prevalent among academic circles; some may feel that the methods now being tried are not suited to their individual bents.

Besides these internal readjustments which are now under way, there are other external factors which also tend to make the situation more difficult. The Christian schools and colleges, while still excelling the government institutions in certain respects, such as efficiency and economy of operation, better spirit of cooperation, larger degree of stability, certainly are finding it more and more difficult to maintain their high academic standards in the face of government school competition. This applies even more to the middle schools. Furthermore, the expenses and standard of living in the Christian institutions are so far above that of government schools that they have to cater largely to the rich. Christian families are often obliged to send their children to government schools. Christian institutions are often forced to follow the current trends in educational policies, with only a limited amount of freedom left for experimentation. As mission financial support dwindles, the school authorities are often forced to unduly enlarge the enrollment to make ends meet, at the expense of academic standards and religious efficiency. All these factors, no doubt, are bound to reflect upon the religious life and program of the institutions.

However, Christian institutions, in general, are quite aware of these problems and tendencies, and are sparing no effort to find a way-out. There are a number of strong men and women in these institutions who are convinced of and devoted to the Christian purpose and are exerting no small influence in maintaining and enriching the Christian atmosphere in their respective institutions.

Viewing them from the standpoint of the Christian Movement as a whole, the Christian colleges have two distinct functions to perform. It may be very well to have the lives and outlooks of the students that come under our care changed. No doubt much of this work has been done, and is now being done, though statistics can never hope to reveal such results. They must at the same time supply the necessary leadership so urgently needed in the other co-operating Christian forces. Without this leadership, these other forces can do nothing. To be sure, special leadership can be trained in theological seminaries, schools of religion etc. Is it not pertinent to expect the colleges to supply that kind of leaders, who, while trained in the various professions, have so caught the vision of the Christian spirit as to be ready to identify themselves with Christian forces and lend them their support? Furthermore, this process of assimilation cannot progress unless and until the Chinese Christian educational leaders bring their cultural background as well as their modern knowledge to bear upon their Christian thinking. Christian thought will forever remain foreign to Chinese until it is assimilated and integrated into their own thought.

A change has come over our educated youth as it has come in other lands. It has found our Christian forces not quite ready, but not asleep. The difficulties, problems and some of the eccentricities are but the symptoms of a rebirth. The day may yet dawn when Christianity will find new life and expression in China. The opportunity is here, shall we seize it; the challenge is here, shall we accept it?

———=o=———

Evangelism and Religious Education*

F. W. PRICE

THOSE of you who were present at the Kuling Conference in July, 1935, will remember the discussion which followed Dean Weigle's presentation of the chapter he had written on "The Program of the Church." Dr. Weigle named four items of the program of a local church: the worship of God, religious education, the welfare of the community, and the support of the church. When asked where evangelism came in Dr. Weigle replied that he included it in a broad definition of religious education since the best evangelism should make use of educational methods. Several speakers then urged that evangelism be not submerged in religious education but that it be linked with religious education and defined so as to include the presentation of Christianity to the non-Christian community and also to less mature Christians. This is necessary, the discussion brought out, for several reasons. The church in China is deeply interested in evangelism; the term "religious education" does not fully cover the responsibility of the Christian society to its environment; "evangelism" suggests both a body of truth and

*Read to Executive Board of the National Committee on Christian Religious Educatnon, Dec. 31, 1935.

a living spirit which the church cannot afford to lose; and we need to train men and women for the work of evangelism as well as for religious education. How well Dr. Weigle appreciated the points of view presented may be seen in the report recently published. He has enlarged his second item in the program of the local church to "evangelism and the religious education of the people, including preaching, evangelism, both public and personal,....witness-bearing and the sharing of experience."[1] And he says of evangelism, "we have used the term 'evangelism' in its simplest sense, to denote the carrying of the message of the Gospel to non-believers and the appeal to them to commit themselves to Christ. But it has a wider, deeper meaning. It stands for the content of the Gospel message itself....It stands for the constant dependence of our lives upon God....Our service as evangelists and teachers of the Christian faith takes place within such a setting....All that the church does should be both evangelistic and educational."[2]

It did not take the Kuling Conference to convince Dr. Weigle that evangelism and religious education should be related. He and many other Christian educators have stated the interdependence of the two and have argued that they should be complementary not competing interests of the church. But the Kuling Report is significant, I believe, in the way that evangelism is recognized by religious educators as an essential part of the church's work for which educators as well as preachers and evangelists are responsible. Formerly we said, "You evangelize and we will nurture and train and teach." Now we are saying to the evangelist, "Ours is a common task, we need more of the evangelistic spirit in our religious education; let us help you find more effective ways of presenting the gospel to non-Christians and new Christians. Let us all be both preachers and teachers, both evangelists and religious educators." When this conception of our work begins to prevail, three things will happen. Both evangelism and religious education will be improved and enriched. A large body in the church now interested primarily in evangelism will come to support a better program of Christian teaching. We shall all work together to make all our Christian institutions and agencies more evangelistic in aim and in results. I am stating my own present conviction rather dogmatically in order to challenge discussion.

If the Christian educator should also be an evangelist and promote evangelism, then it follows that we should study evangelism thoughtfully and earnestly. What does evangelism mean to us as religious educators? What can we learn from the history of evangelism in other lands and in China? How shall we answer the critics of evangelism? What contributions can we make to evangelism from our own thinking and experience as Christian teachers? What effect will the application of educational principles have upon the content and the methods of evangelism? What has evangelism to offer to our own life and work? How can we introduce Christianity

1. *Education for Service in the Christian Church in China.* p.102.
2. Ibid. pp.104-5.

more quickly and more powerfully to the great non-Christian society and non-Christian areas of life in China?

I shall offer some answers to these questions out of my own recent studies and invite frank comments upon them.

The root of our word "evangelism" is one of the most beautiful words in the New Testament. *Euaggelion*—evangel—gospel—good news or joyful tidings, translated in Chinese *fuh-in*. The early Christians had to coin this word "evangel." No existing word was adequate. For Christianity to them was not merely another philosophy or a different system of ethics. It was not merely, as **Rethinking Missions** declared, a unique selection of spiritual truths. It was not even a great new religious teacher. No—evangel! God Himself had become man to save humanity. Through Christ the Christians saw into the mind and heart of God and experienced new life and hope. Christ was not another human argument; He was a divine announcement, a divine demonstration. As the Jewish scholar Montefiore says, the idea of a God who receives the penitent is not new, but the conception of a God who goes out to seek the penitent, to retrieve the lost, is something new. This was the good news, the flaming new idea at the heart of Christianity. And around this idea grew the fellowship of believers and the organization we call the Christian Church. Those who followed and obeyed this Christ felt themselves reborn, remade; they saw the world with fresh eyes; and they were bound together in such a brotherhood of love as they and the world had never known before. Evangel! It was good news, news that could not be kept, that must be spread; it was an experience that must be shared by word and by life. The secular historian Gibbon bears testimony to this fact when he says, "It became the most sacred duty of a new convert to diffuse among his friends the inestimable blessing which he had received."

The beautiful and joyous word "evangel" runs like a musical theme through the New Testament.[3] In that first century evangelism—the passing on of the evangel—was inevitable, spontaneous, irresistible. Carlye was right when he wrote, "How did Christianity rise and spread among men? Was it by institutions and establishments and well-organized systems of mechanism? No! It arose in the mystic deeps of man's soul and was spread by the preaching of the word by simple, altogether natural and individual efforts, and flew like hallowed fire from heart to heart, till all were purified and illuminated by it." Evangelism, the spread of this hallowed fire from heart to heart, has been the secret of the expansion of Christianity. Peter was an evangelist as well as teacher and organizer of the Jerusalem church. Paul was an evangelist as well as teacher, writer, builder of churches and theologian. Again and again in the

3. e.g. "the evangel according to St. Matthew, St. Mark, St. Luke, St. John, "Jesus went through all the towns and villages teaching, preaching the evangel of the Kingdom, healing," "The Spirit of the Lord is upon me to evangelize the poor," "the Kingdom of God is evangelized (announced as good tidings) and anyone presses in," "do your work as an evangelist," "the light of the glorious evangel of Christ," "the evangel of peace," and many other passages.

history of the church a movement of evangelism brought new life when doctrines became cold and forms became dead. A fresh evangelistic purpose and passion gave birth to the modern missionary movement. Mission boards have stated their aims in evangelistic terms. Several mission boards use this statement:

"The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become his disciples; to cooperate as long as necessary with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

Dr. Henry Luce, who revisited China a few weeks ago, pointed our that this statement fails to make any mention of God, but that is a weakness in the statement and not in the gospel which is to be made known or mediated to all men. St. Mark opens with the words, "The beginning of the gospel of Jesus Christ, the son of God," and God, His will and His rule, are certainly central in the gospel as Jesus proclaimed it and told his disciples to proclaim it.

To be Christian, then, is to be evangelistic; to be Christian is to be missionary. If we possess the evangel, or rather if it possesses us, we cannot be happy until it possesses others. As the Jerusalem Conference of 1928 said in its statement, "The Gospel is the answer to the world's greatest need. It is not our discovery or achievement; it rests on what we recognize as an act of God. It is first and foremost 'Good News'. It announces glorious Truth. Either it is true for all, or it is not true at all. Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more."

And yet evangelism today is beset with difficulties just as are other phases of the church's work. There is severe opposition to evangelism both without and within the church. Certain types of evangelists with one-sided emphases are winning a large following but making more difficult a more adequate and permanent form of evangelism. Then there are those ever-present intransigeant elements in human nature and in human society which resist any spiritual appeal. These difficulties must be faced fearlessly, thoughtfully and in faith.

"What right have you to evangelize?" is being asked today by large numbers of non-Christians and also Christians. We must answer this question for our century as the early Christians answered it for theirs. If we believe in Christian preaching and teaching we must justify it by a faith and an experience worth giving to others and by ways of evangelism as genuine and as persuasive for our generation as that first radiant evangelism was for the generation of the apostles.

Let us listen for a while to our opponents. Many of our critics tell us that evangelism is nothing but propaganda and that propaganda is inconsistent with the scientific search for truth and with the spirit of democracy and education. What kind of propaganda?

The fact is that people always have been and always will be subject to propaganda in some form. Men do take sides on great issues which cannot be settled neatly like a mathematical problem, men find they have to explain the world and life in some way and set some kind of goals for themselves and society, and men will always want to share their deep and passionate convictions. We may try to think and to use our best judgment, we may seek to be influenced only by propaganda—the earnest statement of the convictions of other people—which has worthy ends and uses reasonable and moral means.

We cannot eliminate propaganda any more than we can eliminate some form of education. Leonard W. Doob, professor of social psychology at Yale University, says that "no absolute social or psychological distinction can be made between propaganda and so-called 'education'...Propaganda should receive a stigma only when its social effects deserve the stigma."[4] Propaganda may be socially beneficent and it may be socially destructive. Propaganda may be purposeful or it may be unconscious and unintentional in the assumptions which underly the words and activities of certain persons or groups. There is propaganda all about us—militaristic propaganda, imperialistic propaganda, nationalistic propaganda, communist propaganda, advertising propaganda, peace propaganda, religious propaganda. Those who preach that religion is superstition are propagandists as well as those who preach that religion is giving the best one has to the highest one sees. The scientist is a propagandist when he ventures his life and work upon certain convictions which he cannot fully prove and which he passes on to others. Harlow Shapley, the great Harvard astronomer, says that he is an agnostic, "Most astronomers are agnostic," he says. "Not atheists—that presumes more conviction than religion does. Scientists cannot have faith. Ours is a perpetual inquiry; an acceptance of faith brings inquiry to a halt."[5] Yet his belief that you cannot or should not have a religious faith is in itself a conviction, and one which he says that his brother-scientists should not hold. Another great scientist, Robert Millican the physicist, humbly believes in God and says so. Propagandists we all are, for evil or for good, for war or for peace, for a materialistic or a spiritual view of life, for things as they are or for a better world to come, by force and violence or by the persuasion of truth and love. We are not ashamed of being propagandists; we should only be ashamed to propagandize what is not true and what is not for high social ends.

But not all propagandists are evangelists. That great word belongs only to those who believe and who long for others to believe and accept the evangel of Jesus Christ, the son of God. Dean Weigle told some of us this story when he was in China. Bertrand Russell was to deliver a lecture at Yale University. William Lyon Phelps had introduced him in the *Yale News* as a scientist and philosopher

4. *Doob, Leonard R.* **Propaganda, Its Psychology and Technique.** Henry Holt and Co. 1935.

5. Reported in *Time*, July 29, 1935. p.32.

who proclaimed his convictions with evangelistic zeal. Dean Weigle and one of his colleagues called on Professor Phelps, who is a scholarly and devout Christian, and reminded him of the real meaning of "evangelistic." It hardly applied to the preaching, no matter how fervent, of Bertrand Russell's opinions. Professor Phelps saw the point immediately and when he presided later at the lecture said simply, "I have the honor to present Mr. Bertrand Russell whose opinions though we may not agree with them are always stimulating." All kinds of interpretations of life and many different ways of living and "ways out" are demanding the assent and allegiance of men. Propaganda, intelligent and unintelligent, for social and for selfish ends, with appeals to understanding and love and with appeals to prejudice and hate—propaganda is all about us. In such a world we who are Christian openly and bravely urge that the evangel of the living and eternal God revealed in Jesus Christ be heard and that men be given an opportunity to obey this voice and to follow where it leads.

Another group opposes Christian evangelism because of its association with aggressive western civilization or with the culture of a certain social class. Our answer is that many human interests besides religion—art, education, science and others—are also bound up with civilization and culture, influencing them and influenced by them. E. F. Scott is his book, "The Gospel and its Tributaries" shows clearly how Christianity has been enriched by the cultural streams which have flowed into it. Like a river it picks up dirt and debris from the banks but this does not keep it from being refreshing and life-giving water. And what has made Christianity a revolutionary gospel is the fact that when it is true to itself it has not only made use of its cultural environment but has also again and again challenged it. If we are preaching only western civilization or Chinese civilization or medieval culture or twentieth century culture or the thought-forms and systems of any particular time or place, we may be sure that we are not preaching the universal and timeless evangel. No longer must evangelism be carried on in the spirit of a crusade, one culture against another, one religion against another, but rather in the spirit of companionship. We believe that the evangel is for the world. We give what we have received, the best that we have received, and giving is the essence of Christianity. We learn as well as preach and teach, and we evangelize in the spirit of sharing but we make no apology for our gospel itself.

I say "we" and yet many Christians are beginning to apologize for any sort of evangelistic enthusiasm. Here is a difficulty which evangelism faces within the church itself. It is well represented by a recent article[6] by Professor Charles T. Colman of Chicago University, under the arresting title, "I Don't Want to Christianize the World." The following week, Dr. C. C. Morrison, editor of *The Christian Century* published a vigorous reply, "Do I want To Christianize the World? Yes!" Holman, although a Christian pastor, has come to feel that the missionary movement and the effort

6. *Christian Century*, November 20, 1935.

to evangelize non-Christian peoples is vitiated by an attitude of superiority and involves the imposition of religious ideas and behavior that may be of no permanent value to another culture different from that in which Christianity has long been rooted. Dr. Morrison answers[7] that he does want to see the world Christianized because he sees in Christianity a set of ideas and corresponding attitudes which are both unique and final as bridges of commerce between man and the Supreme Reality. These ideas or categories are God as Creator, God as Father, Grace, Revelation, Forgiveness, Redemption, Incarnation, Atonement, Providence....They were forged in the fires of historic Christian experience,....and are historically unique ....These ideas are incomparably more important *for the future of mankind*—more relevant, more fruitful, more liberating, more saving—than the characteristic ideas of Buddhism or of any other religion. I am therefore unashamed of my missionary enthusiasm." It is heartening to read words like this from the editor of America's best known liberal religious weekly.

(To be Continued)

———=o=———

Fifty Years of China

GILBERT MCINTOSH

ARRIVING in China in November, 1885, and keeping in close touch with her affairs during my now fully two years of retirement, it is natural to seek for a clarification of thought in considering some of the outstanding changes and lessons of the last half century.

I think it was in "The Little Minister" that Barrie remarked: "Life is one long lesson of humility," and certainly a retrospect reveals many reasons for a humble and penitent attitude with regard to the past, and great carefulness in forecasting the future. As to the present the reports from China the last few months have been so disquieting that there is a tendency to sympathize with the feeling of depression and defeatism that is so prevalent at home and abroad. But the *Chinese Recorder* has always believed in long and hopeful views with regard to China's future, and the last few numbers have given solid basis for such hopes and convictions. In the July, 1935, issue we certainly have Sherwood Eddy's depressing "Impressions" as a result of his recent visit. We read of the inroads of poison drugs; the spread of opium growth; how the richest province has become the poorest because of misgovernment, militarism despoiling the people, and officials, tax-collectors and landowners following the same method. But then he tells us also of the New Life Movement, wonderful development in communications, rural reconstruction, the awakening of a new social conscience, the growth of the women's movement, promising educational developments, encouraging experiments, and a fight for reform and good government. Then the editorials of the last few issues have indicated other

7. *Christian Century*, November 27, 1935.

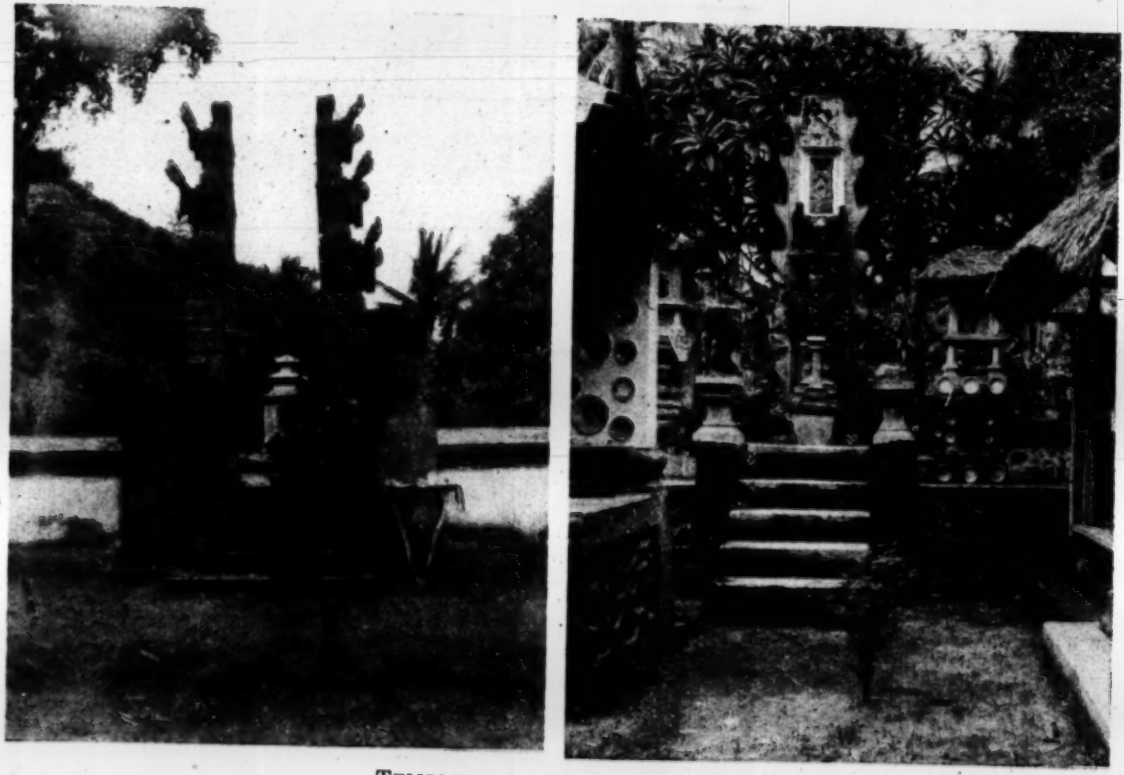
signs of new life, shewn what Christians are doing in the new China, how they are facing perplexing problems, and give proofs of indigenous Chinese Christian thinking.

Chinese Christian Leadership:—Those of us who have watched the growth of educational institutions in China during the past half century rejoice in the rich fruition of their work, in what has been accomplished also in eleemosynary undertakings, as well as in what is being attempted by Christian leaders in the National Government. The growth of the church has led to special efforts for the training of the ministry. Along with this there has been a welcome development of self-support and self-propagation. The trying political and economic conditions have given opportunity for a Chinese leadership that has been illuminating and encouraging alike to foreign missionaries and Chinese co-workers. The Boxer storm of 1900 and the evacuation of many missionaries in 1927 were special occasions for discovery of spiritual and administrative gifts and faculty for leadership and stewardship.

In the early days of missionary work, when converts were few and missionaries faced unique problems Chinese Christian leadership was not looked for. The first missionaries, having come amidst many discouragements, on a new and difficult undertaking, were usually men of great force of character, with strong convictions and indomitable purpose. No wonder we find traces of a dominating vitality. As the years have gone by, more and more place has been given to Chinese colleagues, and possibly one of the greatest changes to note is in the position the Chinese Christian worker has in the present day program, as well as in the esteem and affection of colleagues from western lands. Elsewhere we give further evidence of Chinese leadership, but here we might note the new feature in the *Chinese Recorder* of the number of articles by Chinese contributors.

Change in Methods:—In the past fifty years methods of missionary effort have changed in certain directions. The *Chinese Recorder* for that period has recorded that change in the discussion of problems of evangelism, education, medical work. Bible translation and distribution, the literature program, language study, Chinese customs and relationships, etc. Of course these was no change in the message itself, although it was to be expected there would be a change in dress or manner of expression,—probably such change of emphasis as from "Salvation from death" to "Salvation to life." But the message of good news of a Saviour from Sin, and of eternal life in Him, is eternally true and unchangeable, and apart from the saving knowledge and power of Jesus Christ the problems facing the missionary can find no solution. But the emergence from the pioneering and paternal stages meant the conviction, as voiced at the Jerusalem gathering in 1928, "that the Gospel of Christ contains a message, not only for the individual soul, but for the world of social organization and economic relations in which individuals live."

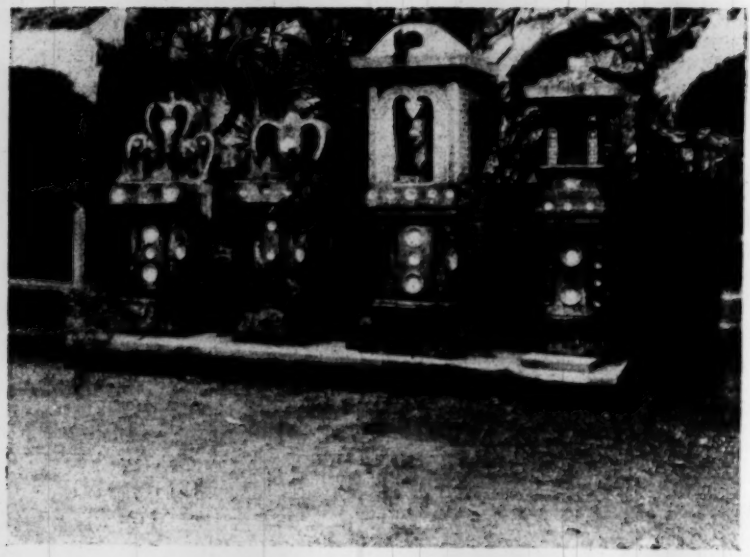
Naturally, therefore, "Rural Work" has received considerable emphasis in the plans and efforts of the National Christian Council



TEMPLES AND SHRINES ON BALI

(See article;—"Watchful Oversight of an Old Culture".)

Photos—A. E. Lower



TEMPLES AND SHRINES ON BALI
(See article;—"Watchful Oversight of an Old Culture".)
Photos—A. E. Lower

and the Church in China. The special issues of the *Chinese Recorder* are sufficiently inspiring and illuminating as to make further reference unnecessary: but in view of the concern expressed in some quarters as to the particular phase and methods to be emphasized, we would recall a remark by one who has rendered special service in rural activities, Mr. Fu-liang Chang, who said: "Like a string that runs through old coins, the spirit of the evangel should be shot through all phases of church activity."

It is also well, in a retrospect, to remember that the early missionaries, whilst intensely evangelical, were altruists with social ideals. In the *Chinese Recorder* we have many glimpses of their activities, *e.g.*, the unique experiment, at his own expense, or Rev. A. G. Jones, in the way of establishing domestic industries in order to help the people of the North to cope with the crushing poverty that followed the great famine.

Women's Work:—The past half century has shown a remarkable development in the position of women in China. At the National Christian Conference held in Shanghai, in May, 1922, which was the first really representative gathering of Protestant Chinese Christians, the women delegates deeply appreciated the fact that they had been put on the same level as the men. We read of the courteous behaviour of the Chinese men to the women delegates. It was soon felt that the women had a special contribution to make in every line of missionary effort. Little need be said here, as the best help to understand the advance made, is to re-read the articles in the special Women's number of the *Chinese Recorder* for February, 1934. Among the writers were Madame Chiang Kai-shek and Mrs. Herman Liu. The identification of the women with the men workers was recognised in 1921 when "Women's Work in the Far East" was merged in the "*Chinese Recorder*". At first there was a department called "From the Women's Viewpoint," but after a time it was found unnecessary to keep up such a department as the women workers claimed identity of interest in all matters discussed in the *Chinese Recorder*.

The Christian Church in China:—Amidst all the disturbing political and social conditions of the past fifty years the Christian Church has emerged with an adequate* ministry, a united front, and an evangel reaching out to the millions. The genesis and growth of the National Christian Council, the Five Year Movement, the *Chung Hua Sheng Kung Hui* (Anglican) and Church of Christ in China has been amply recorded by the *Chinese Recorder* which has consistently worked for church unity. We all share in the heart-felt desire of Stanley Jones as he left China on his last visit, that "the Church be a living illustration to the nation of how men and women of different temperaments and viewpoints can come together in a common cause and share a unity too deep for words." In this connection we would call to mind how, during the last upheaval in China, Dr. T. T. Lew, of Yenching University School of Religion, prepared a Service

*This was written before the results of the a survey of the Christian ministry had been made public. See *Chinese Recorder*, June, 1935 page 350, and September, 1935 page 537 for later information.

order, in which there came first in the Litany self-examination of social, national and individual sins, which were part of the cause of the cause of the troubles China was suffering from. Then came the Confession of Faith (made up of Scripture sentences only), ending with prayer for the unity of the church for the task of Reconciliation, the conviction being expressed that Reconciliation should be the Church's task, but it is not able to speak with authority because of being divided.

Humble but Hopeful Conclusions:—As one who lived and worked in the paternal and somewhat dominating stage preceding that of equal partnership and Christian co-operation I feel the outstanding impressions of the retrospect and the hopes for the future are centred in the fact that in the love of God and the Spirit of Christ, we have the solution of all problems and the answer to our prayers. Sir Austen Chamberlain, recently referring to a strong-minded and highly-placed official of a former generation, said "as far as I can find out what he meant by co-ordination was the subordination of every one to himself." The possession of the Spirit of Christ makes such an attitude impossible. The Church of Christ in China, not having yet formulated a creedal statement, has adopted the Jerusalem meeting message: "Our message is Jesus Christ. He is the Revelation of what God is and of what man through Him may become." "Jesus Christ, as the crucified and the living One, as Saviour and Lord, is also the centre of the world-wide Gospel of the Apostles and the Church." In this Church all types of spiritual experience and administrative ability, and all effort after social betterment are represented. Many illustrations could be given, but we take the experiment of economical handling of mission funds so successfully carried out by that up-to-date and unique organizations, "The Associated Mission Treasurers." The cooperation and seal and Christian brotherliness involved is a beautiful exhibition of the Christian spirit at work in the most complex and difficult problems and situations.

But a halt must be called to these musings on the past and present. The changes in fifty years tempt one to dwell on many contrasts and triumphs, new problems and disquieting portents, but we can best sum up in St. Paul's words: "Experience worketh hope", and the manner in which the Early Church passed through hard times. The last biennial message of the National Christian Council stressed two points: "First, we must consolidate and unify the Protestant forces as never before", and second, "Our greatest lack is neither money nor men, but life." That life—life more abundant—is available, "a life with Christ which shall extend over all realms and all activities." This is combatted by a culture that is racial and politics which are national; and by depressing materialism and selfish secularism: but as we rise up into international and still higher moral and spiritual realms, we see that the Church is growing in numbers and greater reality and depth of faith. This world-wide growth makes clear that Christ can supply the needs of men and women of all lands. The Gospel as a revelation of God, the Father of all mankind, is challenging us with still fuller faith to "attempt great things for God."

Watchful Oversight of an Old Culture

"THERE is no discord, no religious bickerings, no missionaries in Bali." "Every precaution is taken to preserve (this) island as it was." Watchful oversight of the original culture of this "Paradise" appears to be the major keynote of its Government. As a matter of fact the present governmental tendency in Bali to limit religious propaganda is rooted in old policies. In 1881 one of two missionaries who had been given permits to work there was murdered. The Government cancelled his colleague's permit. In 1891 the Roman Catholics obtained a permit which was never used. It would appear that in addition to the fear of political disturbances there was also the fear of disturbance to the social order, which in Bali is very closely connected with the Hindu religion.[1] Nevertheless, the effort to preserve an old culture stands out in recent pronouncements. "The sweet kindly simplicity of the faith and customs (of the Balinese) make the charm of Bali." Hence the intention of the present Government to keep them unspotted by preventing the inroads of other religious cultures.

This paternal solicitude of a foreign government to protect an old culture is, in these days, somewhat unique. "Bali is being maintained for the Balinese—it is an object lesson for the larger western powers." It is, however, recognized that this plan to keep the Balinese culture unspotted may not be able to offset the insidious influences of the other cultures which press upon it with increasing frequency. "Who knows—in another ten years, (Bali) may be spoiled by that insidious modernism which is already evidenced by surprised American buttons sewn in designs on the red baskets of native temple offerings." "Modern colonial administration, education, wider economic relations and international tourist traffic are slowly but steadily affecting Balinese life, and bringing about a process of disintegration the results of which can not yet be forecast."[2]

The above all reads as though someone has a sincere desire to preserve untouched for its own sake the culture of "Bali—The Enchanted Island." However, the paternal government concerned did not find the Balinese culture quite untainted for it suppressed suttee. The last performance of this rite in Bali took place in 1903, three years before the present Government took over. That what remains is not preserved solely for its intrinsic value, though we do not wish to undervalue the part that historical interest may play therein, is seen in the fact that what we have quoted above comes in large part from tourist pamphlets which, among other things, speak of "Bali—the tourist paradise in the Netherland East Indies." Certainly tourist concerns are deeply interested in helping other people see this culture they are so set on protecting even to the extent of keeping missionaries out. The statement that there are no missionaries there needs modification now, however, as during

1. See **The Netherlands Indies**, Dominion Press, Page 114, 115.
2. See **The Netherlands Indies**, Dominion Press, page 83.

1935 a Roman Catholic priest was allowed to locate in Bali to look after the Roman Catholics, though during the same year missionaries from another communion have been ordered to cease operations by the Government. Of this more anon. Bali is not an open field for western Christian workers. This indicates that one of the encroachments the Balinese culture is to be protected against is Christianity. It is interesting, nevertheless, that it is a western government which thus seeks to preserve an old religious culture.

A few words about this "enchanted island" and its Government are in order. Bali is an island just southeast of Java. It is about one hundred miles long, fifty miles wide with an area of just over 2,000 square miles. The population is almost 1,000,000. It is fertile and, in general, of an agreeable climate. Rice and coffee are the main crops and peasant proprietors form the chief land-holding element. The Balinese (Polynesian-Malay) are to some extent mixed with the Hindus. The Balinese are of the same stock as the Javanese though as far back as 1200 years they were conquered by immigrants from India whose princes ruled until the Dutch Government took over. Both religion and culture are now Hindu. Hindu gods and goddesses are in the temples; Hindu rites and festivals are the vogue. The most elaborate festivals occur in connection with cremations which are often multiple and sometimes excessively expensive. The women—seventy percent more numerous than the men—have perfect freedom and also manage the family exchequer as the men are inveterate gamblers. Evidently judging from the tourist pamphlets the free dress and manners of the women are one of the "charms" of this "paradise." Judging, too, from the information thus prepared the dwellers in this Eden are singularly free from guile. That may be, and yet since they are human we suspect other things might be added to the propaganda material being put forth. Still Bali is undoubtedly an interesting place for those who wish to see life as unchanged by the often hard and fast influences of the West.

The Hollanders, it appears, came into contact with Bali in 1597. Regular expeditions against the ruling princes began in 1814 culminating in the Dutch Government taking over the Island in 1906. The Government maintains, by the way, an Official Tourist Bureau at Batavia, Java. It is this Government that is seeking to preserve intact this Hindu Eden by keeping extra-religious influences down to the minimum at least.

While there is at present one Roman Catholic priest on the island no Christian propaganda is permitted. There is a Dutch organization working in Bali which is nominally under the East Java Church. It is very carefully guarded and controlled by the authorities. There are signs that the Dutch Government desires to have Dutch missionaries, if any, since they can the easier control them in what is deemed the delicate situation in the island. It would appear, however, that no missionary work was attempted in Bali within the past fifty years until work was begun by the visit of a missionary of the Christian and Missionary Alliance. At that time

permission was given for work among the Chinese residents of Bali but anything like missionary work among the Balinese was strictly forbidden. But through the Chinese converts and through those who had a Chinese father and a Balinese mother the interest spread. Many Balinese began asking questions about the Christian religion. For a few years this mission had a Chinese pastor in Bali. The local Dutch officials permitted him to answer the questions asked and he could even visit the Balinese villages and converse with the villagers, but was not allowed on any account to preach. In the course of two or three years some four hundred and thirty-six Balinese were converted and, with the permission of the local Dutch officials, baptized. They formed themselves into local churches with a constitution of their own under the name of "The Church of Christ in Bali."

The Dutch officials in Batavia are influenced by a strong feeling, not so much of the Balinese but of people of influence, Dutch and otherwise, that Bali should be left Hindu and the existing religion be preserved. The Dutch missionaries who have started work in Bali also, although they are held down by the same restrictions as the missionaries of the Christian and Missionary Alliance, advised the latter to retire from Bali. They have, it appears, tried to persuade the Balinese in the Church of Christ in Bali to come over to them but with little success. The outcome of this situation was that early in 1935 the Batavia Government threatened to close the other work of the Alliance in the Netherland East Indies unless the mission signed an agreement to cease all missionary work in Bali. Because it was a direct order of the Government the agreement was signed. Not only are missionaries forbidden to go to Bali but the Chinese pastor aforementioned has also been expelled. In addition the Bible school at Makassar, on the Island of Celebes also part of the Dutch East Indies, was ordered not to receive any more students from Bali nor to send back there those already in training therein. The Dutch missionaries, however, are allowed to visit their converts though not allowed to do aggressive missionary work on the Island. The missionaries of the Christian and Missionary Alliance have received a verbal statement from the Government to the effect that when Bali is eventually opened to missionary work they will receive favorable consideration as to reentering the field.

Some students who formerly studied in the Bible School at Makassar are still witnessing in Bali. The Balinese Christians have continued to meet together. Balinese have believed through their testimony though they are not allowed to receive baptism at the hands of the student-evangelists. It is estimated that probably a thousand would be baptized if the opportunity were given them.

Here is an instance of a Christian nation protecting a non-Christian religion against Christian propagandists, except for a bias in favor of missionaries of their own nationality. So far as the propaganda material which has come to our hands is concerned the main purpose in protecting this piece of what was really Hindu missionary work long ago is because of its drawing power to tourists. That all this helps towards an understanding of the life and religion

of the Balinese goes without saying. But this protection of Balinese religion for purposes primarily, though perhaps not exclusively, of attracting tourists adds a new kind of issue to the old problem of religious freedom. It really appears to be one feature of the official effort to prevent Bali from being westernized. That represents a somewhat new attitude of colonizing governments towards their dependent peoples. We note that a tourist pamphlet says "there are no beggars and only a very few prisoners on the island." That is highly satisfactory. We wish, however, that the statement there are "no missionaries in Bali" was not in quite such close juxtaposition to the above statements as it is. We do not doubt the accuracy of the following statement in a tourist pamphlet:—"The Balinese are devout Hindus—and they live a life of peace and beauty, as simply as in biblical days, the people existing mainly for their temples and cremations and, of course, their sustenance, the rice fields, for which they give offerings every week in the year. The Balinese are widely different from other native races—they are highly artistic with an inherited devotion for an old faith that is charming in its simplicity." This statement leaves us, we will admit, with a wish to see this Eden. But it also leaves us with a feeling that the writers thereof are interested in something else than its Edenic values. The official attitude shows, too, that there is expectation that in time the infiltration of non-Hindu ideas will make a difference to the Balinese just as the coming of the Hindu emigrants did originally. We wonder, too, what the real effect of the tourist trade is on the simple Balinese. So far as our knowledge goes it is not likely to be an innocuous influence, a fact which might be advanced as an argument for letting in the best of the religion of the West as well as the westerners who come for sight-seeing and often leave behind them dubious kinds of non-religious influence.

———=o=———

Chinese Yinyang and Fengshui Conceptions

D. C. GRAHAM

(Continued from the *Chinese Recorder*, January, 1936 page 38)

NEAR Suifu, Szechwan, is a large white sandstone that is worshipped as a god. A temple has been built around it, other gods have been added, and a priest is generally in charge. For a little money the priest will allow you to scrape off from the stone a few grains of sand. If these grains of sand are put into a glass of water, and the water drunk, it will heal diseases. Since the stone is a god having superhuman power, the sand scraped off the stone also has superhuman power.

As one watches the hundreds and sometimes thousands of pilgrims worshipping in one of the many temples of Mt. Omei, he will occasionally see a person take from his pocket a copper coin, rub it on a bronze pagoda erected in the Ming Dynasty, and carry the coin away with the conviction that it now has power to protect a child from demons and diseases. The same scene was formerly

enacted at the Wan Nien Si temple, where coins were rubbed on bronze images of P'ushien and his elephant, until a fence had to be erected around the sacred objects to prevent them from being worn away. The pilgrims have the vague conception that power has been transferred from the sacred object to the coin by rubbing.

A similar phenomenon can be seen in the Taoist Green Goat Temple at Chengtu, Szechwan. There are two bronze goats, one old and one comparatively new. It is believed that if a person rubs one of them with his hand, then rubs the diseased part of his body he will be cured. Portions of the older goat have been worn away by many thousands of hands, and the newer one will in time suffer the same fate. It is evident that some kind of potency is supposed to be transmitted from the goat to the individual by rubbing, but the conception is so indefinite that the performer would probably be unable to give a coherent explanation.

One who travels in Szechwan will often note sticks or twigs propped in crevices of rough stones or rocky cliffs. Generally it is a rock or cliff whose rugged shape would arouse the emotion of awe and wonder. In seeking for an explanation of this practice, one learns that coolies whose backs ache from the toil of carrying heavy burdens believe that if they prop sticks in such crevices their backs will be cured. Again the idea of the transferrence of potency seems to be present.

The study of charms is illuminating. Old Chinese coins are tied together so as to make coin-swords which are used to protect homes from demons, diseases, and calamities. An old sword that has been used in beheading may serve the same purpose. The printed seal of a Chinese magistrate is valued as a potent charm. Buddhist and Taoist priests who perform the Tao Ts'ang (道場) ceremony to open the way of the departed soul to hades have a seal that is extremely efficacious. Hundreds gather around, during the Tao Ts'ang ceremony, to secure the print of this seal on the insides of their hats, believing that it is a potent protection from demons and disease. Printed or written charms can often be seen pasted above the front doors of homes or shops as a protection to the inmates. Charms are also pasted up in the different rooms of houses, or pinned on beds, or sewed on one's clothing, or are burnt, the ashes mixed with water and the water drunk. In these ways protection is sought against demons, which are believed by many to cause all diseases and calamities. On paper charms, of which there are thousands of varieties, seals of gods or temples are generally stamped in imitation of the seals of magistrates. Seals and charms are assumed to be very potent.

Pieces of jade and amber are often used as charms. Jade is identified with the *yang*, and is buried with corpses to protect the human bodies from the *yin* influences which are supposed to be abundant in dark places such as graves. Amber charms are worn on the body as pendants. Amber is sparkling, and when rubbed

will pick up small bits of paper, so it is quite natural to assume that it has unusual potency.

A few articles have probably become charms regarded as potent because of their great usefulness. One of these is the calendar, which is generally printed in book form. The moon calendar was printed in Peking under the direction of the Government, pointed out the seasons of the year so that the farmers knew when to plow, plant, or harvest, and the lucky and unlucky days so that all people could order their lives advantageously, and was so useful and essential to the people that it was regarded as having unusual potency and used as a charm. It is hung on wedding chairs to protect the bride from demons as she goes to the home of the bridegroom.

Another charm is made of silver and worn on the hats of children. It represents a round flat tray with upturned edges, in which are a flat iron, a ruler, a calendar, a spoon, an abacus, and a pair of scissors. These, including the tray, are very useful in everyday life, and evidently their usefulness has resulted in the assumption that they have unusual potency, hence their use in this charm.

What are the Chinese gods? They include stones, trees, nature powers, and deified heroes, but they all have one element in common. They possess marvellous, superhuman potency that may be made available to protect and assist individuals, families, trades, and occupations, cities, and districts, giving happiness, prosperity, and the successful life.

Fengshui

The conception of *fengshui*, or wind and water, is very important among the Chinese. In many cities of West China there are gates that are permanently closed because of the belief that the *fengshui* of these gates is not good. If the people of any city should use one of these gates, disaster would result. On erecting a building or digging a grave, a *fengshui* professor must be consulted to make sure that the *fengshui* is good. If the *fengshui* of a house is good, the family will prosper. If the *fengshui* of a store is good, business will flourish. If the *fengshui* of a grave is good, the family of the deceased will multiply and prosper, and probably some of the descendants will advance to high official rank. Some of the temples affect the *fengshui*, and pagodas, when rightly placed, cause the *fengshui* of a town or district to be more propitious. Families, cities, or prefectures may have *fengshui* stones or *fengshui* trees. These are surcharged with power so that they are beneficial to the particular families, cities, or districts concerned. They cause happiness and prosperity, but if injured by cutting or chiselling their power will be lost and disasters ensue. Magistrates sometimes put out proclamations forbidding the injury of *fengshui* stones or trees. They are "p'ang puh teh (膀不得)." That is, they simply must not be touched in such a way as to harm them.

Near Gioh Ch'i there is a creek that makes a great bend, returning nearly to its starting point before proceeding to the Min River. By cutting through an earth bank about fifteen feet thick it could be made to flow in a straight line, and acres of land could be saved for cultivation. To the suggestion that this be done the farmer replied that somebody had attempted to do this, but that the neighborhood had objected because it would spoil the *fengshui* and bring suffering on the community.

There is a *fengshui* stone at Ngan Bien, about twenty miles up the Yangtze River from Suifu. It lies at the mouth of the Huen Giang river, where that stream enters the Yangtze. Every year it causes several boats to be wrecked, with loss of lives and property. Some Chinese would like to remove this stone, but the people of Ngan Bien will not permit it. It would spoil the *fengshui*, and all sorts of calamities might occur in Ngan Bien.

Between Suifu and Li Chuang, on the south side of the Yangtze River, is a large stone that is the *fengshui* stone of the Lo family, which for generations has lived on the north side of the river opposite the stone, and in the past has prospered and accumulated great wealth through the help of this wonderful stone. It is said that formerly when wood was split in the home of the Lo family the rock would move. The Tsang family lived on the opposite side of the river and owned the land on which the *fengshui* stone is situated. The Tsangs were jealous of the prosperity of the Los, so they chiselled and "broke" the stone whose power and influence helped the Lo family. Thereupon the Lo family accused the Tsang family at court, and a long period of litigation ensued, consuming much of the wealth of both families. No satisfactory conclusion was reached at court, so the two families agreed to settle the matter out of court by each family throwing silver into the river. The family throwing in the most silver would be considered the stronger and the greater. The Tsang family threw in pewter, but the Lo family threw in silver. Both families are now poor. Because the stone was chiseled or broken, it has lost its power to benefit the Lo family.

In the summer of 1923 I took a trip to Tatsienlu, which is called the gateway of Tibet. On the way I saw a place where robbers had attacked the home of a wealthy farmer. The aged father and another relative had been killed, the house badly smashed up, and a servant wounded, although the robbers had been driven off and nothing stolen. The farmer was asked why he did not move into a city where the militia could protect him. He replied that the *fengshui* of that police was good so that anybody living there would prosper.

But what is *fengshui?* We have already stated that *feng* means wind, and *shui* means water, but this does not get us very far. The following quotations will throw light on the problem:—

"*Fengshui*, wind and water. (The outward and visible signs of the celestial *Yang* and *Yin*.) The art of adapting the residence of the living and the dead so as to cooperate and harmonize with the local currents of the cosmic breath (*Yin* and *Yang* q. v.); often incorrectly called "geomancy."

"It is believed that at every place there are special topographical features (natural or artificial) which indicate or modify the universal spiritual breath (Ch'i). The forms of hills and the directions of watercourses, being the outcome of moulding influences of wind and water, are the most important but in addition the heights and forms of buildings and the directions of roads and bridges are potent factors. From instant to instant the force and direction of the spiritual currents are modified by the motion of the sun and moon, (see Astrology), so that at any particular time the directions of the celestial bodies from the point considered are also of great importance.

"The professor of *Fengshui* employs a Lo-pan (graduated astrolabe with compass) to observe directions and astrological harmonies, while at the same time he notices the forms which the spiritual forces of nature have produced.

"By talismans (dragons and other symbolic figures on roofs or walls, pagodas on hills, or bridges) and charms (pictures of spirits or "words of power" inscribed on paper scrolls or tablets), the unpropitious character of any particular topography may be amended.

"Artificial alteration of natural forms has good or bad effect according to the new forms produced. Tortuous paths are preferred by beneficent influences, so that straight roads such as railways and tunnels favor the circulation of malevolent breath.

"The dead are in particular affected by and able to use the cosmic currents for the benefit of the living, so that it is to the interest of each family to secure and preserve the most auspicious environment for the grave, the ancestral temple and the home."[1]

We should note in particular the phrase in parenthesis, "The outward and visible signs of celestial *Yang* and *Yin*." Under the heading "*Yin* and *Yang*," the following lines are also found in the Encyclopaedia Sinica:

"*Yin* and *Yang*, the negative and positive principles of universal life. These words meant originally the dark and bright sides of a sunlit bank, and occur on the Stone Drums (8th century B. C.). By the time of Confucius they had acquired a philosophical significance as the two aspects of the duality which the Chinese thinkers perceived in all things. Traces of the dual notion occurred in the "Great Plan" of the Shu Ching, but the actual words *yin* and *yang* as used in this sense occur first in the pseudo-Confucian commentaries of the I-Ching.

1. Encyclopaedia Sinica 1917, 9. 175.

"In this way *Yang* came to mean Heaven, Light, Vigour, Male, Penetration, The Monad. It is symbolized by the Dragon and is associated with azure color and oddness in numbers. In *Fengshui* raised land forms (mountains) are *Yang*.

"Similarly *Yin* stands for Earth (the antithesis of Heaven), Darkness, Quiescence, Female, Absorption, the Duad. It is symbolized by the Tiger and is associated with orange color and even numbers. Valleys and streams possess the *Yin* quality.

"The two are represented by a whole and a broken line respectively, thus:—

Yang *Yin*

"Groups of three such lines are known as "trigrams," groups of six as "hexigrams," and the I-Ching is classified under the sixty-four possible hexagrams.

"In connection with the five elements, the *Yin* and *Yang* have been for at least two thousand years used to interpret the processes of nature and they are the fundamental feature in the theories that underline *Fengshui*, Astrology, Divination, and Medicine.

"*T'ai* (Great) *Yang* means the Sun, *T'ai Yin* the Moon, *Shao* (Lesser) *Yang* the fixed stars and *Shao Yin* the planets, these four being supposed to be the four primary combinations (*Hsiang*) of *Yin* and *Yang*.

"*Yin* and *Yang* are themselves supposed to have proceeded from a 'Great Ultimate.' "[2]

Fengshui, then, is the outworking of the *yin* and the *yang* elements in nature. It is a mysterious potency that effects for good or evil the welfare of families, cities, and districts. It is often localized in strange and awe-inspiring trees and stones. It works according to definite laws which the professor of *yin-yang* and *fengshui* can interpret by the help of the lopan.

The Chinese philosophy underlying the practices of divination, "geomancy", and the like is summed up in the following important sentence:— "The Chaos gave birth to (or produced) the Great Extreme, the Great Extreme gave birth to the Two Powers, the Two Powers gave birth to the Four Primary Combinations (Hsiang) the Four Primary Combinations gave birth to the Eight Trigrams, and the Eight Trigrams detemine the lucky and the unlucky." (無極生太極,太極生兩儀,兩儀生四象,四象生八卦,八卦定吉凶). No professor of *yin-yang* or *fengshui* is unfamiliar with this statement, for it is the key to his conceptions and practices. Now, the two powers or forces here referred to are the *yin* and the *yang*, and they are two phases of a mysterious all-pervading potency with which all nature is surcharged, but which is especially manifested in *fengshui* stones and

2. **Encyclopaedia Sinica**, 1917, pp. 615-6.

trees, in the priest, or shaman, in charms, in temples, in sacred objects, and in the gods.

Conclusion

The world of the common Chinese people is full of mysterious potency, equivalent to the *mana* or *wakanda* in other racial groups. This is more an assumption than a reasoned-out conception, and is often more or less vague and undefined, but is none-the-less real. It is a primary key to the interpretation of many of the conceptions and practices of the Chinese people that have come down through the past milleniums. Its philosophical interpretations have been worked out in the conceptions and doctrines of *yinyang* and *fengshui*.

———=o=———

In Remembrance

DAVID Z. T. YUI

MANY will feel that in the passing of Dr. Z. T. Yui on January 22, 1936, at his home in Shanghai, they have lost a personal friend. He was widely known and greatly esteemed. He has worked zealously and ceaselessly in social, religious, educational and civic enterprises. He was, also, one of China's best known leaders in international organizations.

Dr. Yui was born in Wuchang, Hupeh in 1882. He was the son of Rev. and Mrs. W. T. Yui of the Chung Hua Sheng Kung Hui. He studied in Boone School, Wuchang, St. John's University, Shanghai, and Harvard University. From the latter university he received an M.A. in education. On his return to China he became a teacher and then headmaster of Boone School. When the revolution of 1911 broke out he was pressed into public service. For a time he served as Commissioner of Foreign Affairs. Then he became the private secretary of Vice-President (later President) Li Yuan-hung. In 1916 he became a secretary of the National committee of Y. M. C. A.'s in China.

In 1915 he was a member of a commercial and industrial commission to the United States. In 1926 he went on the same errand to Japan. In 1922 he was one of the two people's delegates to attend the Washington conference. He helped found the Institute of Pacific Relations and served as chairman of the China committee of the Institute. In 1922 he became the first chairman of the National Christian Council of China which was organized in that year. This position he occupied for a number of years. He held important offices, also, in the Sino-Japanese Society, the World's Student Christian Federation and World's Committee of the Y.M.C.A. For the last three years he has been unable to work though he retained a live interest in the enterprises which he had served.

He is survived by his aged parents, his widow, four sons and three daughters.

PAUL LEATON CORBIN

On January 8, 1936, following a cerebral hemorrhage, there occurred the death of Dr. Paul Leaton Corbin at Taiku, Shansi. In his going the Taiku station of the American Board has lost one of the founders of its present mission work and one who is widely known and respected.

Dr. Corbin was born September 28, 1875, at Carlinville, Illinois. In 1898 he was graduated from Blackburn College and in 1903 from the Oberlin Theological Seminary. In the course of his study he also gained experience as a pastor, and following his graduation he served one year as travelling secretary of the Student Volunteer Movement. In 1904 with Mrs. Corbin he arrived in China. After six months of language study at Tungchow he went to Taiku, where he has since spent most of the active part of his life.

Dr. Corbin's name is associated with those who reopened the mission work of the American Board in Shansi after its nearly complete destruction by the Boxers in 1900. Interested in Shansi because of the large number of its graduates who suffered martyrdom there at the time, Oberlin College chose Mr. Corbin as a representative in this work. In 1921, the same institution was pleased to bestow upon him the honorary degree of S.T.D., and Blackburn College the degree of D.D. in recognition of meritorious work done.

His main work was in the evangelistic field. Through his energies churches were organized in Taiku city and in villages and market towns of Taiku and adjoining counties. He had a part, also, in establishing and in carrying the Oberlin Shansi Memorial Schools through their early days. He was friend and counsellor in other fields of mission work not only in his own but in other missions. He read widely, and he took time to contribute to a number of different periodicals. One of his hobbies was the collection of books, and his personal library is of large dimensions, being particularly rich in books written about China in English. During his lifetime he had a genuine knack of gaining friends who remained true to him to the end, and his interest in helping even the most unpromising was without bounds.

He is surived by four sisters and a brother, and by three daughters and a son, all of whom reside in America. Raymond T. Moyer.

MRS. DEAN R. WICKES

On November 17, 1935, Mrs. Dean R. Wickes passed away at Washington, D.C., U.S.A. She was born at Poughkeepsie, New York and studied at Vassar and the Chicago School of Civics and Philosophy. She received an A. B. Degree in 1907 and an M.A. in 1910. She resided in Tungchow, Hopei from 1912-1926; in Lintsing, Shantung, from 1926-1933; and in Tehchow, Shantung, from 1933 to 1934 when, with the family, she returned to the United States.

In addition to household cares she gave much thought and time to committee work. She had an exceptionally keen sense of humor and a facile pen.

She is survived by her husband, and three daughters, Alice, Margaret and Eleanor.

——=o=——

Our Book Table

THE CHINESE YEAR BOOK, 1935-36. *Premier Issue. Edited by Kwei Chung-shu. Published under the auspices of the Chinese Year Book Publishing Company. Distributed by the Commercial Press, Ltd., Shanghai. Pages 1966. With separate special map of China.* Special price till March 31, 1936, $20.00; from then on $30.00; Chinese currency.

This Year Book is comprehensive, exhaustive and full of the fruits of careful research by some fifty experts of whom one is a woman who writes on banking. If there is any important phase of China's modern life and strivings not touched on it escaped the notice of this reviewer. To read is to see China's problems, hopes and efforts as viewed through Chinese eyes and interpreted by Chinese minds. Made up on scientific principles it reveals how those principles are being applied on an increasing scale to China's needs and exigencies. All of which shows that the New China that is emerging is being built up on scientific understanding of her problems even though adequate solutions thereto are evolved perforce but slowly.

The longest single section deals with Public Finance. In this as in every field of political and human interest new programs are in evidence. The treatment of the cooperatives' movement reveals how the Kuomingtang has gradually worked its early interest therein into law. Agricultural research is growing rapidly. There is an interesting study of the movie industry in China and aviation is going forward. The effort to meet the needs of overseas' Chinese driven back to China is outlined and discriminations against them abroad are indicated. These are some of the many topics discussed.

We are, naturally, especially interested in the section on "The Christian Movement in China Under Protestant Auspices" by Dr. T. T. Lew. He selected this title because it is "neither correct to describe the work still as merely that of Protestant missions, nor is it accurate yet to call it that of Protestant churches in China." This is the most masterly and comprehensive outline of Protestantism in China we have ever seen. Like the other sections it shows a comprehensive grasp of data, even though in some cases overlapping is noted, that denotes that research ability of a high order has gone into the making of the book. Indeed the wealth of statistical data scattered lavishly throughout the book shows that China is making rapid progress in assessing her resources and situation in statistics.

This Year Book makes it evident, too, that the Chinese are getting the hang of organization. That is one method that they have learned from the West, though there is abundant evidence that what they are building up is meant to fit into China's needs and moods rather than be merely imitative. To see organization developing in the many fields covered in this volume is to realize that a really New China is on the way.

We may venture a pacifist comment. One short paragraph (page 1247) dubs militarism a curse mainly because during the time of the Northern Expedition the armies absorbed 41% of the total national receipt or 80% of the revenue receipt. In 1935-36 in both total receipts and expenditure it is reduced to 30%. This is a gain. But does not the already adopted general conscription law promise, when enforced, to make further progress in this direction unlikely?

One impression stands out after musing over this bulky volume. The beginning of the era of Chinese self-interpretation indicated thereby shows that in future China will do her own interpreting which will put into a quite subordinate place her erstwhile western interpretors. For missionaries this volume, coupled with other evidences of replacement of westerners by Chinese, indicates that while they and other westerners will always have a place in China and China will always welcome their aid, that leadership and responsibility for work have rightly passed into the hands and on to the shoulders of Chinese. The missionary staff must look forward to further reduction in its numerical strength.

Further, this volume gives us courage in that showing as it does a mastery of China's problems in scientific terms, we believe that the growing army of Chinese thus able to outline and interpret their country will make accelerated speed towards carrying out the many national and social projects impartially outlined by these fifty experts.

This review barely touches the massive amount of information contained in this Year Book. That meticulous examination would reveal errors, as the editor admits, we have no doubt. But investigators can get therein information on every important aspect of modern China's development, albeit Manchuria is given only passing references. We hope that future issues may have a format less awkward to handle than this one. Nevertheless we congratulate the editor and the sponsors on a most praiseworthy step forward in making available organized facts about China. Every office interested in knowing just what modern China is aiming to do and actually doing to a large extent, should keep this important reference book on file. Likewise every library should make it available to its patrons. As a whole this Chinese Year Book is a step forward toward increasing world-wide understanding about China.

INTERNATIONAL NARCOTICS CONTROL. *L. E. S. Eisenlohr. George Allen & Unwin Ltd...Museum Street, London.* 10/6 net.

Suppressing the narcotics traffic throughout the world presents a problem as complicated and difficult as that of putting an end to war, with the difference that the illicit narcotics traffic can hide itself while armaments can be seen with relative ease. This comprehensive and carefully documented volume outlines the effort to bring the narcotics traffic under international control. It is encouraging in that it shows that international control has "perhaps proceeded farther than in any other industry or enterprise," but discouraging in that after twenty-four years of effort since the Hague Opium Conference (1911) no comprehensive plan has yet been evolved to actualize this control.

Perhaps when one realizes the manifold efforts to thwart control under any system that this treatise discloses, one will not be surprised at the slow rate at which progress is achieved. The battle—for such it is!—outlined from various angles in this book, with some degree of overlapping, has been between the opposing interests of opium-producing countries, the narcotic manufacturers and of course the secret machinations of illegal traffickers. Added to this is the sensitiveness of the national sovereignties concerned that has prevented concentration of authority sufficient to create the international control sought. The result is that "while the formation of policy and general direction may come from a central, non-national organ, the machinery for carrying it into effect is still national." Some progress has been made in this latter regard but the national machinery for control of the narcotics traffic is still notoriously inadequate. Nevertheless it is stated that the "installation of the (Permanant Central Opium Board) seems to mark the beginning of effective action" even though there is not as yet organized connection between this Board, as an international administrative body, and the national administrative departments concerned. The "powers of correction of this Central Board lie entirely in its prerogative to make public any irregular or dangerous situations." In short,

the light of publicity can now be thrown on the traffic! That is a real step in advance.

Progress towards control is seen in other directions also. Public opinion is better informed and somewhat stronger in its demands for suppression of the traffic. A sense of cooperation has been developed that may form the foundation of the needed step forward in effective international control. The vastly increased knowledge of the situation discloses, so to speak, where the traffic is entrenched and so makes possible better directed attacks thereon. As between the much debated merits of indirect control through control of the traffic and direct control through limiting production, the shift has been decidedly towards the latter. That is to the good.

The stopping of smoking has been allowed to drop into a place of secondary urgency in order that attention might be more closely given to the more dangerous traffic in derivatives. It has been made clear, also, that whether or not a country is directly either engaged in the production of narcotics or suffering from the traffic therein *all* countries are faced with the danger of the illicit traffickers making use of them for their nefarious purposes. Incidentally it may be noted, a point not dealt with at length in this book, that owing to the tightening of restrictions on the licit traffic, one fruit of the international work done thereon, the clandestine traffic is growing rapidly. Though brief mention is made once or twice of the devastating conditions existing in Manchuria no reference is made to the rapid development of the traffic there and in North China and Amoy and Foochow in the hands of Japanese extraterritorials. Nevertheless these alarming developments are coming under the light cast by the searchings of this international attention to the narcotics evil.

There is a long and searching investigation of the early opium trade with China. The Government of India has evidently had its conscience seared by criticism thereof. While this particular trade has been much reduced and even India's domestic consumption controlled, yet through the increase in prices set up the actual revenue of the Government therefrom has suffered little. Furthermore, though there has been a vast reduction in output of the Indian Opium Monopoly since the Chinese agreement went into effect, profits are still about half as great as in the days of the China trade.

Opium monopoly as developed in India does not seem to offer much hope of bringing the trade down to legitimate medical requirements. Yet the question of international control though some form of monopoly of the narcotics menace has been frequently discussed. Government monopoly as now being tried out by China is one form. (In China, by the way, the Government experiment now set up looks towards the elimination of narcotics as a revenue-producing factor thought no substitutes for the revenue that will be thus eliminated are as yet in evidence.) Government control of all narcotic-producing concerns has also been considered. A syndicate of narcotic drug manufactors, which might be virtually a closed cartel, was also proposed. None of these plans has yet been approved by international opinion. Yet it is interesting to note that the only radical plan for control, and one evidently approved by the writer of this book, is connected with the monopoly idea. It is monopoly for control, apparently the motive back of China's experiment but not one definitely marking the other proposals. This was the "plan of the Chinese Government for the establishment of a single factory, which under the control of the League and the management of experts, would supply the total world needs in opiates." Existing drug manufacturers would fight it. But it would at once simplify the detection of the illicit traffic. The bodies working at the narcotic problem do not seem to have as yet shown any keen interest in this plan. But why not have such a factory to produce the opiates that while being needed to some extent are, if their production is left uncurbed, such a menace to human welfare? Progress has been made in ascertaining the world's legitimate opiate needs. Why not some such progress in controlling their production—the crux of the problem?

We are glad to note that the author holds that whatever the weaknesses or faults of China in regard to this traffic that the situation there "is not an argument for putting off the assumption of the (general world) responsibility" for forcing the traffic into licit channels. It is true that in China, as elsewhere, a major aspect of the problem is securing an informed and agressive public opinion. To read this volume is to realize, nevertheless, that the conscience of the world is profoundly disturbed about the narcotics traffic and that surely, albeit altogether too slowly, world organization is being built up to control it. When all is said and done the fight against narcotics is a fight against the profiteering spirit. There is some ground for thinking that the majority of dope addicts are of the poorer class. That makes the profiteering more detestable—if that is possible! One hopes that the League and its narcotics organizations may develop a sterner spirit and that public opinion will press them to more aggressive action. This book while written objectively should help towards both ends, for through it runs a stern conviction that the battle must not stop until international control of the narcotics traffic is actually achieved.

AN EXAMINATION OF THE TERMS USED FOR TRANSLATING THE WORD "GOD" INTO CHINESE. *R. H. Matthews, 1935. For sale by Christian Literature Society or Kwang Hsueh Publishing House. Seventy-five cents Chinese currency.*

While we were aware that preferences as regards the terms used for translating the word "God" still exist, we did not know that there are those who still think some of the terms in current use are "sinful" or that a tract is in existence which states that if any other than the term preferred by the writer of the tract is used the user is guilty of "taking the name of Jehovah in vain." That being so we are glad that Mr. Matthews, a member of the China Inland Mission, has again delved into this issue and published privately the results of his study. Junior missionaries should find it very suggestive. The terms *T'ien, Shang Ti* and *Shen* are each examined. While some quotations from other students of the term question are given in the main this brochure exhibits phrases taken from the classics, popular sources and even the newspapers, in order to show in what sense the term in question was used by the Chinese. As regards *Shen*, the knottiest term in the issue, the author feels that it may be defined as spirit. He does not feel that Chinese use thereof justifies using it to translate the term "God". He recognizes that *T'ien* and *Shang Ti* were often used interchangably "God is spirit, (*Shen*) but the *Shen* (spirits) are not necessarily gods, except in the secondary sense in which anything on earth or in heaven may be thought of as a god." "Thus the Chinese have one term which indicates the Lord over all, the Supreme Ruler, The Uncreated Fount of Life and Light—*Shang Ti* or *T'ien*, and they have another term which indicates the whole host of spiritual beings, conceived of as having been created by Him, who are appointed to obey his call, and to carry out his mandates throughout His universe" (page 66). These are the conclusions arrived at. Furthermore, a footnote by the author adds: "The idea of the Supreme Being in China is essentially spiritual."

One way for junior missionaries to test out the conclusions given would be to have some Chinese friend give his or her impressions of the meaning of the phrases listed. Such a method would enable the seeker to see into the mind of a Chinese, a detail often overlooked by missionary protagonists of this or that term. In gathering the illustrated phrase the author has rendered a real service. In Chinese as spoken only can the clue to the final shelving of the term issue be found. F.R.

CHINESE ART. *Arnold Silcox. Oxford University Press, Amen House, Warwick Square, London, E.C.4,* 6/- net.

Chinese art, like everything else Chinese, offers each individual approach thereto a new facet of interest. Each book on China is apt, therefore, to

paint the subject concerned with a distinctive color. This book, which deals largely with the beginnings of the many aspects of art treated, is not written from the expert's viewpoint but from the angle of one who is sympathetic with everything beautiful and revealing of the outcroppings of Chinese expression. It is especially suited to those who enter into China's art life for the first time. It is a combination of the history of Chinese art and political development, especially in so far as the latter bears on China's art life. But it explains many things of interest to the comparative novice that are so familiar to an expert that he passes them by for things which he deems of more weight. To some extent, too, it deals with the development of the arts as well as art. Patina is explained so that the inexpert may know what it is and how to test it. The origins of the pagoda, the curved roof, crackle and the blood-red glaze are, with many other beginnings, treated so that the non-expert may see both their emergence and their significance. The story of the discovery of blood-red glaze and the superstitious interpretation given to its first accidental appearance make interesting reading. Many other stories show how art forms evolved. The illustrations indicate both the crude beginnings and the later finer achievements. The relation of calligraphy to painting is clearly developed. The process of making pottery and porcelain as outlined adds interest to such pieces of this art as one may see or possess.

In short the book carries out the author's purpose of writing an introduction in an admirable manner. To read is to envisage the unfolding of China's art life. The way exotic influences—like Buddhism—changed the course of this unfolding is treated at length. The place, too, of Chinese art in early intercourse with the West is outlined.

Two maps on the inside of the covers show the geography of early and later China. A long list of "Concurrent World Events" will enable readers to place any particular period in relation to what was happening in the West. There is, also, a list of "The Chief Events in the Buddha Legend Depicted in Painting or Sculpture"; and an explanation of the seven ways in which the hands of Buddhist images are placed.

This would be an excellent book to present to those about to visit China who wish something that while easy and pleasing to read is yet illuminating about Chinese art. The author has put the glow of his own sympathetic interest into every one of the eleven chapters.

SYMPOSIUM ON CHINESE CULTURE. *Edited by Sophia H. Chen Zen. China Institute of Pacific Relations, Shanghai.* pp. 316.

This book presents "a graphic picture of the contemporary culture of China, with emphasis upon its changing phases." It is a most authoritative presentation from the Chinese point of view by such scholars as Hu Shih, V. K. Ting, Tsai Yuan-pei, King Chu, H. C. Zen, Franklin Ho and others.

The brilliant chapter on "Religion and Philosophy in Chinese History" by Hu Shih, with its testimony "that the Chinese people were capable of highly religious emotions; that in certain periods of history China became so fanatically religious".....and his analysis of the interaction of "the rationalistic and humanistic tendencies of Chinese thought" with the "great powers of religion" will be worth the whole price of the book to any missionary.

The researches of the last few years have made largely obsolete many of the books which some of us read when we first came to China. This book is a valuable summary of the position of scholarship in China in 1931. The chapters on "How China Acquired Her Civilization," "Archeology," "Literature," and "Social Changes" will serve as a valuable corrective to earlier points of view. Other chapters deal with the sciences, industries, architecture and the Chinese woman. It is an important and stimulating book. It increases one's admiration for China's past and gives an insight into present movements and the minds of those who are leaders in many fields. E.H.C.

CHINESE CALLIGRAPHY. *Lucy Driscoll and Kenji Toda...The University of Chicago Press, Chicago, Illinois.* pp. 71. U.S.$2.00

The foreigner in China is puzzled by the high regard in which Chinese hold writing. Chinese books of reproductions of paintings include calligraphy. His Chinese friends at art exhibits seem more interested in this than in other forms of art. This book has as "its sole aim.....to understand what the Chinese themselves have said about calligraphy as an art." It has seventeen illustrations from the Laufer collection. It gives references to the Chinese sources. It appends lists of names, places and titles with the Chinese characters. It summarizes Chinese literature on the subject under such headings as Dynamic Symbolism, Structure and Technique, Styles, Systems of Training, Organization, Values.

There is an increasing interest abroad in Chinese culture, of which this book as "A Monograph of the New Orient Society of America" is evidence. Missionaries and other foreign residents in China will do well not to stand outside this circle of interest. This book is scholarly. It gives an introduction to Chinese scholastic theories. It will not greatly help the average foreigner, to the enjoyment of Chinese calligraphy, but it gives insight into Chinese attitudes. "In writing first release your thoughts and give yourself up to feeling; let your nature do whatever it pleases,.....First sit silently, quiet your mind and let yourself be free." E.H.C.

DUNCAN MAIN OF HANGCHOW. *Alexander Gammie. Pickering and Inglis, 229 Bothwell St., Glasgow.* 3/6 net.

Those who knew Dr. Main personally will appreciate this comprehensive account of the splendid institutions he was able to lead in building. Those who knew him not personally will find in these pages, often racy with the twinkling humor of the doctor, glimpses into an adventure in Christian service. Dr. Main was an indefatigable worker but he knew also how and when to relax and play. Indeed, one of his contributions to Hangchow was the planting of a somewhat more natural view of life into missionary circles. While the author makes no attempt to limn at one time a picture of the genial "Dr. Apricot of Hangchow" his character emerges on almost every page, and in innumerable instances shows how an "always smiling" approach often won a way through a difficulty when more austere methods might have failed.

In short this biography is the tale of a great adventure touched with such expectations of work and men that it takes on the colors of romance. In these days of modern development in China it is, perhaps, difficult for a western doctor to find opportunities so many and untouched as Dr. Main did. Hence one following in his steps should not expect to match what he did in a material way. Yet China is still an open field for great souls such as Dr. and Mrs. Main. One hopes that reading their story will induce others to take up their work.

Many decorations and public appreciations came to Dr. Main. But his real monuments are the institutions by which he built his life into the welfare of Hangchow. He belongs to those great pioneers who opened up the way whereby modern Chinese might multiply in their country the medical advantages Dr. Main demonstrated. The Medical School he built is not, for this reason, the least significant of his contributions.

This biography reads easily but it leaves indelible impressions on the mind. Those who knew the China of the time when Dr. Main came and China as it is now will appreciate the strides made forward. Junior missionaries will do well to read in order to realize the privileges they enjoy that in those earlier days were non-existent. But now as then the Chinese know how to appreciate those who work for their good.

JOHN AND BETTY STAM: MARTYRS. *Lee S. Huizenga. Zondervan Publishing House Grand Rapids, Michigan.*

This sketch of the life and martyrdom of these two brave and earnest young missionaries is somewhat more biographical than the book: "The Triumph of John and Betty Stam" as written by Mrs. Howard Taylor and reviewed in the *Chinese Recorder*, December 1935, page 748. It gives more of the back-ground and early environment and training of John Stam and analyzes the influences that made both John and Betty Stam what they were—spirits dedicated to doing the will of God no matter what it cost them. In both cases home influences were a powerful factor. This fact leads the writer to call attention to the place of such influences in preparation for proper living. The details of the tragedy are told with reserve. The execution of four of the participants therein is also alluded to. Numerous poems written by Betty Stam are included. Reference is made to the effect of the martyrdom upon young people in the schools where each had studied. The dangerous conditions obtaining for missionaries working in China and the number captured or killed since the Revolution are given. We note with interest that Wilson College, Betty Stam's *Alma Mater*, has made the rescued baby, Helen Priscilla, its "College Baby" and has insured the infant's higher education, free of charge, when she grows up.

We hope these biographical sketches will be put into Chinese as they show, among other things, how bravely some Chinese tried to help these two victims of blind distrust.

GOLDEN JUBILEE, CHINA CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. *1886-1935. 10 Young Allen Court, Shanghai.* $1.00, Chinese edition fifty cents a copy.

This volume, bound in the style in which books were put out in 1886, might well serve as the basis of a short history of the work of this one mission. It is full of interesting historical material which is, however, somewhat scattered by reason of the fact that different persons write of different aspects of the work. Even so it is a volume that junior missionaries should read assiduously. By so doing they will learn how the going concern of which they are now a part grew up. Two hundred illustrations help clarify the steps forward that have been taken. Looking over these this reviewer found himself thinking of well-known figures that have now passed away.

The difference in the atmosphere of China today as compared with a generation or so ago is frequently brought out. In the early days of McTyier's Girls' School, for instance, an influential patron suggested that men should not be invited to the commencement exercises because while it would be proper for him to see his own daughter graduate it would not be proper for him to see the daughters of other men graduate. Then, too, in those earlier days the soldier was at the bottom of the social ladder in China, today he is valued and appreciated; as a national asset he has moved into a different category.

We were reminded anew of the outstanding work done along literary lines by Dr. Y. J. Allen. One illustration shows Rev. J. W. Lambuth by the side of a small hand press then in use to produce literature. It is interesting to note, too, that the work now carried on in Japan, Korea and Manchuria under this group was started largely by missionaries transferred from China.

This volume is the story of beginnings and achievements. No small number of those who went through the schools founded thereby have stood high in working out the plans of the New China.

We note with appreciation that this volume is in Chinese also. Though the missionaries labored in early days along lines now often discarded yet such a volume shows how they worked for the good of the Chinese people and their country. It is well for Chinese Christians to know these things. They need to keep hold of the missionary struggles of the past as well as aspire to lead to larger things in the future.

EVANGELISM. *William Ernest Hocking. Privately published.*

We devoutly wish that all those who imagine that those interested in the modernization of the mission enterprise have discarded the Christian message could read this clarifying address. It was delivered, by the way, at the first annual meeting of the National Committee of the Modern Missions Movement held in May 1935. "Nothing less than 'the world' can be the object of any live church or of any live Christian." This obligation is to be faced in terms of the whole church. Learning is a part of this task as well as teaching. "But if the effort to preach Christ in Asia is also a way of learning what we have to say, it may well be that we shall find in Asia some things which will make our preaching in America more pertinent and effective."

What, then, is the essence of this Christian message? This is given in the "four words which were so often used by Jesus: Repent, Believe, Love, Enter." The meaning of these four words is thus put together. "It is a critical moment in the religious life of an individual when he sees its requirement as not merely being right, thinking right, feeling right, but as doing right,—taking part in a joint effort in history to bring about a kingdom of God among men."

The issue between those who want no change and those who look only for change is ably analyzed. Those objecting to change are right to the extent that there are eternal essentials which must be woven into the life of the present. This, those set on bringing about change must recognize. On the other hand those distrusting change in religious activity must recognize that the gospel must be presented in terms set to meet modern questions. There must be both change and continuity. But as "Jesus and Paul were speaking to questions which five hundred years of human history had been preparing" so the modern missionaries "must show the same sensitive and profound appreciation of the questions which our last five hundred years of history have been preparing for us." The Gospel must be relavent to *this* age!

Two other points must be quoted. Jesus "Knew, as a wise teacher knows, that truth cannot be *inserted* into a mind; it can only be received as an answer to a question which that mind has formed for itself." Then, too; "We are certainly to preach love and forgiveness", "but the love of men demanded by Christianity is a love devoid of indulgence, capable of severity, containing the salt of a just pugnacity." This is no religion of escape; it is a religion of conflict for what is right. This is the kind of religion the modern world is seeking.

This address comes as clear guidance in the midst of many befuddling contentions as to what the Christian should proclaim and do. Dr. Hocking believes there has been progress and that Christianity has not failed. He hits both pessimists and alarmists. But progress without faith means simply that men have found *new ways of being lost.*" "Christianity itself—if it is the truth we can live by—must be always ahead of the 'newest' thought."

SHINING MOMENT. *Virginia E. Huntington, Morehouse Publishing Co., Milwaukee, Wis., U.S.A.* Price $1.75.

The poem which supplies the title for this little volume of poetry is based upon an experience which Mrs. Huntingdon, the wife of Bishop Huntingdon of Anking, had with a bandit. Its quotation here will give a hint of the quality of the other poems in the collection.

Here is gratitude, my bandit,
Young, nervous, ruthless;
Are you after all
Afraid of me
Your pistol at my breast?
Here is my ring
Symbol of eternity,
In return you give me life.
But for one shining moment
I have looked at death
And felt the stinging wind of the unknown.
Time is colored
With the infinite
Immeasurably enhanced.
I thank you, bandit.

Correspondence

Did Miss Lester Exaggerate?

To the Editor,

The Chinese Recorder

DEAR SIR:—The two articles "Can Evil Overcome Evil?" and "If I were a Chinese' 'in your January, 1936 issue, certainly give us all "furiously to think." But doesn't Miss Lester very often run beyond the limits she suggests as necessary at the bottom of page 29 and top of page 30 "not a sentence must hold exaggeration, not a paragraph an overstatement"? On page 25, she says, "When war broke out I found myself.....in a nation organized for hate"—England 1914!! The statement lower down, "neighbours threatened to murder me," does not sound convincing of British folk without further explanation even in war time. Then on page 26 we read:—"We resisted the Government's War Orders and took the consequences. For some it meant the loss of....life." On page 27 she says, "I see the ravages of opium and remember it was forced on us by British gunboats last century....I read the pious phrases Britain is using while moving heaven and earth to get the League to function....to save her own source of wealth in the Nile Valley. I remember how she used similar pious phrases when in 1931 she gave Japan a blank cheque to take Manchuria."

On page 28 the paragraph re India suggests that British soldiers were employed till they "recoiled eventually from wholesale massacre to fellow human beings". On page 29 is the statement: "War depends not on courage so much as on lying, spying, prostitution and employing beautiful girls to seduce officers so as to elicit valuable secrets from them." Surely there is a great deal of exaggeration and overstatement and unjust suggestion, to put it mildly, in these extracts!

The neutrality of members of the Fellowship of Reconciliation which leads them frequently to paint their own belongings much blacker than they deserve to show their liberality and willingness to love their enemies, always stirs up the old man in me; and he was very much roused in reading parts of this article. For me much of its good was lost because of the statements that seemed to me to be very much exaggerated if not actually untrue.

Yours sincerely,

JOHN CURTIS, Bp.

Hangchow, Chekiang.

Handbook of Christian Movement

To the Editor,

The Chinese Recorder

DEAR SIR:—The "1936 Handbook of the Christian Movement in China under Protestant Auspices" is in the last stages of preparation for publication. Material already prepared has been mailed to responsible officials of churches, missions and institutions for correction. As the contents of the book concern most of your readers, we ask this opportunity to invite their cooperation in perfecting this new venture.

There has long been an important gap between the excellent *China Christian Year Book* and the *Directory of Protestant Missions in China*. The new book attempts to fill this gap by supplying needed information regarding the whole organizational impact of the Christian Movement in China. It does not attempt to assess the value of the work done or its progress from year to year. It does attempt to tell what institutions and organizations there are, when they began their work, where it is carried on, their relations to one another and to their defunct predecessors, and who holds the responsible administrative positions. These are supplemented by the latest available statistics, evangelistic, educational, medical and philanthropic, complete lists of resident mission stations, colleges, middle schools, hospitals, dispensaries and asylums. The Chinese equivalents of all institutional and personal names will be given, where these can be learned. The geographical list will enable a visitor to find a list of all the Christian institutions in each city named.

This is a big job and to be well done requires the help of hundreds of people. If some of your readers who ought to have been consulted have not heard from us, we should appreciate their calling the oversight to our attention.

Very truly yours,
C. L. BOYNTON, *Editor*
Missions Building, Shanghai.

—=o=—

Course of Events in China

CHINESE GOVERNMENT AND INTELLIGENTSIA:—The outstanding event of recent weeks was the conference between the Chinese Government and Chinese educational leaders and students. On January 15, 1936, some three hundred university presidents, middle school principals and student representatives convened for two days in Nanking. This was an effort to provide a vent for the protest of China's intelligentsia against the sinister Japanese military pressure in the so-called "autonomous" movement in North China. The delegates were given opportunity to express freely their views. Likewise they heard long explanations of the Government's present policies. In general the conference is taken as a victory for free speech. There has, however, been public demur over the attenuated publicity given to its proceedings. What men like Dr. Hu Shih, Dr. Herman Liu, President of the University of Shanghai and Dr. Chang Po-ling, President of Nankai University, Tientsin, said to the Government has particular interest for the public. So far only glimmerings of their messages to the Government have come out. Nevertheless the conference permitted public opinion as rooted in Chinese intelligentsia to reach the Government. It lifted the repression control that has been over the students since 1932.

General Chiang Kai-shek assured the delegates to the conference that the suspected Tangku Treaty includes no secret clauses, that the Government will not sign any agreement derogatory to China's territorial and sovereign rights, nor make any secret agreements. It was understood, too, that in the event of military pressure going too far the Government stands ready to make the supreme sacrifice, a statement made publicly several times recently. The students were told, also, that the way to save China is not by shouting slogans or making street demonstrations. In this connection the New Life Movement and the Movement for Economic Reconstruction were stressed as of major importance.

The student movement has temporarily subsided. The college and university presidents and middle school principals who were at the conference, issued a manifesto asserting that they would support the Government in preserving the territorial integrity of China and in opposing separatist movements. This conference, said the *China Critic* (January 23, 1936) "marks the beginning of a new era, an era in which the right to the freedom of speech may again be restored to the people". Dr. Usang Ly, President of Chiaotung University, Shanghai, and a prominent Christian, felt that the chief benefit of the conference was in the better understanding it brought about between the Government and representative intelligent Chinese. The Chinese Government has ordered the schools and universities to restore order and discipline. This order the Chinese press, while sympathizing with the aims of the student demonstrations, seems in general to approve. The press suggested that the students needed to be better organized and that education should be so revised that they might understand what is happening in history. Just what the students think has not yet been disclosed except in one short manifesto. They were not a complete unit on going to the Nanking conference.

JAPANESE ACTIVITIES:—Military demands and pressure seem, at the moment, slightly less in evidence in North China, though plans are under way to expand the Japanese garrison there. The "East Hopei Anti-Communist Autonomous Government" still enjoys its puppet independence, its elimination having been accepted in principle. The "Hopei-Chahar Political Council" appears to work in with Nanking. This Council appears, also, to be against the narcotic trade as carried on to such a large extent by extraterritorials, at least so far as Peiping is concerned. Near the end of January 1936, 654 opium addicts and gamblers were arrested, including a number of Koreans. Quantities of opium and heroin were seized. The Japanese Consular Police assisted the Peiping Municipal Bureau of Public Safety in the series of raids which resulted in the arrests. The Nanking Government is evidently seeking a way to confer with the civil Government of Japan anent Sino-Japanese relations. Japanese militarists in North China look askance at this move and there is as yet no agreement as to the points to be negotiated. The outlook for these negotiations is somewhat favorable nevertheless. The difference between the civil and military attitudes is clearly brought out in two recent interviews. Mr. Akira Ariyoshi, the retiring Japanese Ambassador to China, in an interview with press representatives in Nanking among other things, warned against thinking that everything Japan or Japanese did was "just", and everything contrary to this "unjust." In contrast we have the remark of the Chief of the War Office Bureau in commenting upon the purpose of a military conference to be held in Tokyo in February, 1936, to the effect:—"The time has come for a show-down."

It is in the economic field that Japanese interests in China are most active at present. Interestingly enough a Sino-Japanese Trade Council was inaugurated at Shanghai on January 27, 1936. Over one hundred Chinese and Japanese business leaders were in attendance. A somewhat similar Trade Council was inaugurated in Tokyo on the same day. The "autonomous" movement in North China has adversely affected trade conditions there. The loss of the Manchurian market has given its cotton manufacturing industry a bad time. It is significant that Chinese are withdrawing capital from Manchuria and there has been a tendency for Japanese capitalists also to decrease their investments in Manchuria. Money, including much Japanese capital, has been pouring into Tsingtao for industrial and economic development. In December 1935, there was organized in Dairen the Kochu Kongssu, capitalized with Yen 10,000,000. It aims to direct Japanese economic activities in China's northwestern provinces. The development of the wool and cotton industries are receiving special attention and efforts to secure raw material for Japanese industries are prominent. How far the Manchurian policy of restricting capitalistic profits influences the above shifts and interests in economic activity cannot be said. It has been reported, too, that leading financial establishments in Japan have organized a Yen 15,000,000 combination to exploit mines in South China. Japanese economic penetration of China is proceeding apace. Capitalistic aims and interests have an open hunting season.

CHINESE POLITICS:—The rapprochement of South China with the Nanking Government is distinctly encouraging. The increased authority over and control of the West China provinces by the Chinese Government during 1935 stands out as an important political development. The long-drawn out campaign against the communists has not succeeded in liquidating that movement though it is probably at the moment without any settled base. They are still a disturbing force in Kweichow and Shensi and elsewhere. For more than a year Mr. R. Bosshardt, an Anglo-Swiss member of the China Inland Missions, has been in communists' hands. He was seen on December 31, 1935 near Chihkiang in Southwest Hunan when the communists were moving against Kweiyang in Kweichow. The situation in Inner Mongolia has been disturbing. In general, however, the Central Government is slowly gaining strength and public opinion seems to be moving towards a focus as regards supporting it.

The Present Situation

EXTRATERRITORIAL VICE CENTERS

Being interested in all influences which affect the life and habits of Chinese young men and at the same time eager to foster feelings of international goodwill and peace, a small group of friends of various nationalities have been bitterly disturbed over recent facts which have been brought to light in Foochow and Amoy. These two port cities, located along the coast of Fukien, are directly across the channel from Formosa and as such have been for some time past, "hot spots" so far as Sino-Japanese relationships are concerned. Both cities contain quite a large population of Formosans, who live and work under Japanese protection. There are among the Formosans, many honorable, law-abiding citizens, who are successful in business and have most friendly relations with their Chinese neighbors. Among them are Chrstians who mingle freely with the Chinese Christian communities, whose children study in Chinese Christian schools and who, on the whole, exert an uplifting influence.

But the disturbing factors in Foochow and Amoy, gaining in intensity during the past few years, are due to an entirely different type of Formosan and Japanese subjects, all living under the protection of the Japanese consulates, who carry on illicit business enterprises such as opium dens, gambling houses, and brothels. In a few cases they were found to be Chinese naturalized as Japanese citizens, in quite a number of cases assistants in shops are Chinese; but most of those in positions of authority and influence are Formosans. In connection with these types of shops will be found pawn shops where a client eager for funds, can quickly and easily dispose of clothing, jewels and other movable property for cash.

The story of how the rough element from Formosa makes most difficult the task of maintaining international peace and harmony is a long one and need not be discussed here. Sufficient is it to state that a number of Chinese firms, electric light, water works, etc., are finding it necessary to employ Japanese police to prevent the stealing of electricity, water, etc., by Japanese and Formosans, for the Chinese police find themselves often unable to enforce justice even on Chinese soil, because of the claim of Japanese protection on the part of a Formosan criminal.

But the immediate purpose of this report is to present the actual facts concerning a moral situation which faces the Chinese youth of Foochow and Amoy and to appeal for the cooperation of all friends everywhere interested in the maintenance of a wholesome social atmosphere in which youth may live and work. During January and February 1935, a careful survey by an impartial group was made of conditions in these two cities which reveal the following astounding number of dens owned or controlled by Japanese and Formosans (under Japanese protection):—

	Foochow	Amoy	Total
Opium dens	319	323	642
Brothels	5(?)	?	?
Gambling Dens	45	35	80
Pawn Shops	9	46	55
	378	404	777

Complete facts including location, house number, kind of business, name of Japanese or Formosan owner or manager, etc., are on hand for each of these 777 shops in Foochow and Amoy and may be consulted at any time. Formosan prostitutes in Amoy, are not in most cases, confined to "houses" or brothels. They are free to solicit Chinese young men any time on any streets and cannot be touched by Chinese police. Two friends, for instance, who had a share in this investigation, passed a crowded thoroughfare on the Amoy side of the harbor about eight P.M. and within a ten minute ricsha ride, witnessed from

50 to 100 Formosa girls freely soliciting Chinese young men. A Formosa newspaper published in Amoy recently stated that there were 176 "houses" for Formosan prostitutes in Amoy. If there was the usual average of from five to eight girls in each house, there would be from 800 to 1000 Formosan prostitutes in Amoy. However, one who is thoroughly familiar with the situation and who has secured his facts from Formosans, states with assurance that there are anywhere from 1500 to 2000 Formosan girls living as prostitutes in Amoy.

In May 1933 one of the investigators in this group was discussing this situation with a Chinese official in Amoy who had recently collected facts. This official took our friend into a private store room filled with opium pipes, daggers, swords and pistols which had recently been taken by detectives from Formosans. At the same time he had a list of the names, addresses, ages, etc., of about 330 Formosan prostitutes whom his detectives had been able to locate. This list was submitted to the then Japanese Consul in Amoy, but no action resulted from this effort. The Japanese Consul was requested to deport these Formosan girls but no reply was ever received to this request.

Enough facts have been stated to show what a huge "danger spot" each of these cities has become to the moral life of the young manhood of Fukien province. Into these two port cities pour the thousands of young men from the interior, coming to the port cities and educational institutions for their eagerly anticipated opportunity for cultural advancement. In the course of the investigation to secure the above data many heart-breaking instances of ruined lives were revealed. The milestones of the downward path which a youth takes when gripped by gambling, opium or prostitution are too familiar to need repeating. The purpose of this report is not to paint this situation in lurid colors, but simply to set forth the actual facts as they exist, with a plea for help, on the part of any who may be in a position to exert influence, in cleaning up these cesspools of sin and temptation.

HISTORIC TRIAL IN SHANGHAI

A bomb exploded in Shanghai when on May 24, 1935, the American Oriental Banking Corporation, the Raven Trust Company and the American Oriental Finance Corportation closed up. They were known as the "Raven" interests. The Trust Company and the Finance Corporation were affiliated companies of the Bank, of which Mr. F. J. Raven was president and a director and Mr. John Warner Brown vice-president and a director. Another of the "Raven" interests is the Asia Realty Company which went into the hands of a trustee about the same time. Missionaries and missions were involved to the extent of approximately $4,000,000 Chinese currency. Two missions, along with their missionaries, accounted for half of this amount. In many cases educational and life savings disappeared.

In August 1935, the United States District Attorney, Dr. George Sellet, who came to China especially to take up this case, brought against Messrs. Raven and Brown sixteen charges of embzzlement, fraudulent conversion, false pretences and larceny by trickery. Owing to various delays their trial did not open until January 3, 1936. Judge Milton J. Helmick tried the case. Two witnesses were brought from the United States. A motion for a jury trial made at the beginning of the case was disallowed by the judge. Trial by jury is not the rule in the United States Court in China. The trial lasted until February 3, 1935. Both the trial and its outcome excited great interest as Mr. Raven has been very prominent in Shanghai life having been on the Shanghai Municipal Council. During the trial both defendants were out on bail. Mr. Brown went on the witness stand and was submitted to a gruelling cross-examination which did not help his case. Mr. Raven did not take the stand.

The result of the trial was that Judge Helmick found the defendants guilty on seven of the sixteen charges brought against them. These seven charges have

to do with the wrong use of funds given them to purchase stock and the hypothecation of paid-up stock, both being used for purposes of speculation on the New York Stock Exchange. Each of the seven charges involves a sentence of ten years or so. The community, which is well-acquainted with both defendants—a specially disturbing feature of the trial—feels that the trial was judged and decided fairly. A tremendous number of exhibits were brought forward by the United States District Attorney showing that much meticulous research had been back of preparation for the trial. Though both men were defended the Judge found them guilty "beyond any reasonable doubt." The Community appreciates the fact that the seven sentences are to be allowed to run concurrently with the result that Mr. F. J. Raven gets five years and Mr. John Warner Brown two. The Judge ordered that the defendants be taken to the penitentiary on McNeill's Island, State of Washington, and from thence to such penitentiary as the United States Attorney General may determine. Before sentence was passed Mr. F. J. Raven asserted his innocence. Mr. Brown said nothing. Both men announced their intenion to appeal, though Mr. Brown later withdrew his appeal. Bail was suspended. Deciding that there were no substantial bases for the appeal Judge Helmick refused further bail. Both men will remain in jail until they are taken to the United States. The bomb has acted like a boomerang.

It has been stated that the shareholders of the American Oriental Finance Corporation may get one percent of their investments and the depositors in the American Oriental Banking Corporation may get twenty percent of their deposits. At the moment the Asia Realty Company is paying neither interest nor principal on loan certificates but still hopes to find its way out of the woods. Of the loan certificates—$1,800,000 Chinese currency—sixty percent, $1,200,000, are held by missionaries and mission institutions.

CHRISTIANITY AND YOUTH

A few weeks ago, in Canton, at a meeting of religious education directors and others interested in the presentation of Christian truth to students, one of the delegates presented the following list of practical difficulties. There was not time for detailed discussion but several others with experience of this work, agreed that they are generally true. Here they are:

(1) As the Government has restricted the propagation of Christianity in schools, Christian students regard classes in religion as something of which they should be ashamed (as not quite playing the game by the Government.)

(2) This Government restriction of religion leads the non-Christian students naturally to disregard and to despise Christianity.

(3) In Christian schools the Christian students are out-numbered by the non-Christians, and, since each group has its own influence on the tone of the school, the Christian influence is less powerful.

(4) The Christians in the student body are less experienced and less enthusiastic than Christians in the ordinary church congregation, yet they are set in a more difficult environment.

(5) The beliefs of student Christians are more diversified and less balanced than the beliefs of members of a church congregation. Amongst the students are found extreme conservatives and extreme modernists, so that the work of co-ordination and the avoiding of conflict is far from easy.

(6) It is impossible to avoid the teaching in certain classes of ideas conflicting with Christian teaching.

(7) It is difficult to avoid having non-Christian members of the staff and these, in class and in assembly, undermine the Christianity of the boys.

(8) Church services and meetings are very seldom planned with youth in mind.

50 to 100 Formosa girls freely soliciting Chinese young men. A Formosa newspaper published in Amoy recently stated that there were 176 "houses" for Formosan prostitutes in Amoy. If there was the usual average of from five to eight girls in each house, there would be from 800 to 1000 Formosan prostitutes in Amoy. However, one who is thoroughly familiar with the situation and who has secured his facts from Formosans, states with assurance that there are anywhere from 1500 to 2000 Formosan girls living as prostitutes in Amoy.

In May 1933 one of the investigators in this group was discussing this situation with a Chinese official in Amoy who had recently collected facts. This official took our friend into a private store room filled with opium pipes, daggers, swords and pistols which had recently been taken by detectives from Formosans. At the same time he had a list of the names, addresses, ages, etc., of about 330 Formosan prostitutes whom his detectives had been able to locate. This list was submitted to the then Japanese Consul in Amoy, but no action resulted from this effort. The Japanese Consul was requested to deport these Formosan girls but no reply was ever received to this request.

Enough facts have been stated to show what a huge "danger spot" each of these cities has become to the moral life of the young manhood of Fukien province. Into these two port cities pour the thousands of young men from the interior, coming to the port cities and educational institutions for their eagerly anticipated opportunity for cultural advancement. In the course of the investigation to secure the above data many heart-breaking instances of ruined lives were revealed. The milestones of the downward path which a youth takes when gripped by gambling, opium or prostitution are too familiar to need repeating. The purpose of this report is not to paint this situation in lurid colors, but simply to set forth the actual facts as they exist, with a plea for help, on the part of any who may be in a position to exert influence, in cleaning up these cesspools of sin and temptation.

HISTORIC TRIAL IN SHANGHAI

A bomb exploded in Shanghai when on May 24, 1935, the American Oriental Banking Corporation, the Raven Trust Company and the American Oriental Finance Corportation closed up. They were known as the "Raven" interests. The Trust Company and the Finance Corporation were affiliated companies of the Bank, of which Mr. F. J. Raven was president and a director and Mr. John Warner Brown vice-president and a director. Another of the "Raven" interests is the Asia Realty Company which went into the hands of a trustee about the same time. Missionaries and missions were involved to the extent of approximately $4,000,000 Chinese currency. Two missions, along with their missionaries, accounted for half of this amount. In many cases educational and life savings disappeared.

In August 1935, the United States District Attorney, Dr. George Sellet, who came to China especially to take up this case, brought against Messrs. Raven and Brown sixteen charges of embzzlement, fraudulent conversion, false pretences and larceny by trickery. Owing to various delays their trial did not open until January 3, 1936. Judge Milton J. Helmick tried the case. Two witnesses were brought from the United States. A motion for a jury trial made at the beginning of the case was disallowed by the judge. Trial by jury is not the rule in the United States Court in China. The trial lasted until February 3, 1935. Both the trial and its outcome excited great interest as Mr. Raven has been very prominent in Shanghai life having been on the Shanghai Municipal Council. During the trial both defendants were out on bail. Mr. Brown went on the witness stand and was submitted to a gruelling cross-examination which did not help his case. Mr. Raven did not take the stand.

The result of the trial was that Judge Helmick found the defendants guilty on seven of the sixteen charges brought against them. These seven charges have

to do with the wrong use of funds given them to purchase stock and the hypothecation of paid-up stock, both being used for purposes of speculation on the New York Stock Exchange. Each of the seven charges involves a sentence of ten years or so. The community, which is well-acquainted with both defendants—a specially disturbing feature of the trial—feels that the trial was judged and decided fairly. A tremendous number of exhibits were brought forward by the United States District Attorney showing that much meticulous research had been back of preparation for the trial. Though both men were defended the Judge found them guilty "beyond any reasonable doubt." The Community appreciates the fact that the seven sentences are to be allowed to run concurrently with the result that Mr. F. J. Raven gets five years and Mr. John Warner Brown two. The Judge ordered that the defendants be taken to the penitentiary on McNeill's Island, State of Washington, and from thence to such penitentiary as the United States Attorney General may determine. Before sentence was passed Mr. F. J. Raven asserted his innocence. Mr. Brown said nothing. Both men announced their intenion to appeal, though Mr. Brown later withdrew his appeal. Bail was suspended. Deciding that there were no substantial bases for the appeal Judge Helmick refused further bail. Both men will remain in jail until they are taken to the United States. The bomb has acted like a boomerang.

It has been stated that the shareholders of the American Oriental Finance Corporation may get one percent of their investments and the depositors in the American Oriental Banking Corporation may get twenty percent of their deposits. At the moment the Asia Realty Company is paying neither interest nor principal on loan certificates but still hopes to find its way out of the woods. Of the loan certificates—$1,800,000 Chinese currency—sixty percent, $1,200,000, are held by missionaries and mission institutions.

CHRISTIANITY AND YOUTH

A few weeks ago, in Canton, at a meeting of religious education directors and others interested in the presentation of Christian truth to students, one of the delegates presented the following list of practical difficulties. There was not time for detailed discussion but several others with experience of this work, agreed that they are generally true. Here they are:

(1) As the Government has restricted the propagation of Christianity in schools, Christian students regard classes in religion as something of which they should be ashamed (as not quite playing the game by the Government.)

(2) This Government restriction of religion leads the non-Christian students naturally to disregard and to despise Christianity.

(3) In Christian schools the Christian students are out-numbered by the non-Christians, and, since each group has its own influence on the tone of the school, the Christian influence is less powerful.

(4) The Christians in the student body are less experienced and less enthusiastic than Christians in the ordinary church congregation, yet they are set in a more difficult environment.

(5) The beliefs of student Christians are more diversified and less balanced than the beliefs of members of a church congregation. Amongst the students are found extreme conservatives and extreme modernists, so that the work of co-ordination and the avoiding of conflict is far from easy.

(6) It is impossible to avoid the teaching in certain classes of ideas conflicting with Christian teaching.

(7) It is difficult to avoid having non-Christian members of the staff and these, in class and in assembly, undermine the Christianity of the boys.

(8) Church services and meetings are very seldom planned with youth in mind.

(9) Seldom is there a young people's organization in the church where they can centralise their activities and find their recreation.

(10) Not only are there fundamental and modern parties in the church but they are bitterly antagonistic to each other so that youth does not know which to follow.

(11) Young people, whether of higher primary or middle school standard, are deficient in ideas about life and it is hard to find a way of religious approach or to make religion interesting for them.

(12) The character of youth is undermined: they lack experience they are easily carried away by material desires, by worldly gain, by extremist teaching and are a prey for biassed propagandists.

These questions are worthy of careful consideration by every thinking person, not only in China but also in so-called Christian lands. In Hongkong the majority of students are in non-Christian schools. In government schools the very absence of Christian instruction relegates Christianity to the realm of the unimportant.

Two main considerations emerge:—

First, our church schools, if they are merely educational institutions, no matter how efficient, are so much waste effort. Unless the atmosphere is Christian, then far better did they not exist. To this end it is essential that every member of the staff is not only a Christian but an intelligent Christian, able to give a reason for the faith that is in him; and not intellectual only but experiential. He or she must be able and ready to make personal contact with the students. The aim is a staff, highly qualified, who are personal evangelists.

Second, the type of Christianity taught must be adapted to the mind and experience, the needs and aspirations of youth. It must be the presentation, not of a lost world but of a needy world; not of the Kingdom of Heaven as a haven of refuge from a sinful world but as the ideal to be realized by the self-forgetting service of an all-powerful, all-loving Master. Youth is naturally optimistic, though modern world conditions make this attitude increasingly more difficult. Let us translate this optimism into constructive service.

This raises the question which is at the root of the trouble and which we are afraid to face. Fifty years ago the weakness of the Christian Church was its denominationalism. That basis of division has largely disappeared. The real division in the church today—a division that transcends all barriers of denomination, age and nationality—is the division between fundamentalist and modernist. The bitterness and suspicion on the one hand and the contempt on the other create an atmosphere in which real Christianity, the religion of love, withers and dies.

Jesus was a modernist and a fundamentalist. His teaching was regarded as new: "He taught.....not as the Scribes;" "Never man spake like this man." But it was not new. It was based on Scripture and backed up by Scripture but it was religion purged from the accretions of man's wisdom, the pitiful attempts of man to safeguard the eternal truth of the living God. It was a challenge to personal holiness; to a complete surrender of family ties, of personal ambition, of traditional ceremonial, of treasured dogma; to a glorious, care-free, adventurous campaign under the leadership of the Spirit of God.

Is it possible for us today to capture this spirit?

A negative answer is tantamount to a denial of Christ, to the signing of the death-warrant of the church as we know it. Judaism died and from the ashes God raised up the Christian Church. We are the chosen of God but only as long as we are ready to obey. The Christian Church as we know it is not necessarily God's final word.

"For He is not a God of the dead but of the living." Luke 20.38.

H. A. WITTENBACH

BIG BIBLE SALES IN CHINA

The American Bible Society has just compiled the 60th annual report of its China Agency. During these sixty years the Agency has put into circulation more than seventy-five million volumes of scripture.

For the year just closed the circulation has been something over two million. Of these 47,000 were Bibles and New Testaments. The figure for the whole Bibles circulated, 23,652, is greater by 1,500 than in any previous year. In conjunction with the other two Bible Societies which carry on work in this country, a total of 83,389 whole Bibles were circulated in 1935 which is some 8,500 more than during the previous year. This indicates a remarkably encouraging condition in the Christian community in China. Another thousand Bibles have been sent to the Chinese in the Philippine Islands and similar quantities of scriptures to other parts of the world.

As indicating the marked change which is taking place in the Chinese language the report shows that the Kuoyu (Mandarin) has almost entirely supplanted the use of Wenli. Of all scriptures issued by the China Agency only a trifle over 1% were in Wenli. The sale of English Bibles and Testaments in China now far surpasses that of Wenli, and the number of Wenli Bibles and Testaments bought for use in China is now considerably lower than that for sale to the United States. That there is a constant demand for the phonetic scriptures in connection with work among the illiterates is indicated by the steady output of newly published books of the Old Testament in the combined character and phonetic type.

When Dr. Gulick wrote his first report sixty years ago he mentioned five Chinese colporteurs, two in Shanghai and three in Soochow, who were engaged in selling gospels. In July 1935, in Wuchang, a colporteurs' training conference was held which brought together seventy-five of these colporteurs from five provinces for an intensive course in the art and technique of selling scriptures. A more systematic effort to sell Bibles was reported from Tientsin. That is one activity of the nine or ten local Bible Society groups that have now been formed in as many of the leading cities of China, to bring together the Christians of all denominations to promote the distribution and study of the Bible which is the common bond by which all are bound together. The South China Bible Society raised over $1,000 in membership fees and contributed $600 to the world-wide work of scripture distribution.

———=o=———

Work and Workers

Training of Co-Operators:—Since 1925 the China International Famine Relief Commission has anually conducted training courses for co-operators. During the past ten years 13,021 have attended these courses at a total cost of $12,648.19, the average cost per individual being roughly ninety-seven cents. During the first four years the Commission gave 63 percent of the outlay. But during the last six years the co-opts themselves provided 62 percent of the cost.

Bible Study in Tientsin:—Mr. Chester H. S. Chen, General Secretary, Tientsin Y.M.C.A., recently reported that in that city a "Bible Study Promotion Movement" has been held from December 21, 1935, to the 20th of January, 1936, in which there was an exhibition of Bibles of various languages and big religious meetings specially for the first week. As originally proposed it was expected to sell 1,350 copies of Bibles among those Christians as well as non-Christians of different churches with the Y.M.C.A. as a center of all the Evangelical organizations, but, as a result, they sold 2,968 copies for a total amount of $1,266.10. This is a kind of follow-up work for the "Youth and Religion Movement" and a pioneering experience for the Y as a whole.

Finances of National Christian Council:—At the Executive Committee Meeting held on November

16-22, 1935, Mr. Boynton on behalf of the Treasurer presented the statement indicating the present financial position of the Council. The year was begun with a budget of approximately $72,000, but owing to failure to secure certain new secretaries, including a General Secretary, it was apparent that the total expenditures for the year ending March 31, 1936, would probably not exceed $57,000. Partly owing to the continued decrease in appropriations from mission boards abroad and missions in China and partly due to the loss of invested funds through the failure of the Raven Trust Company, the assured resources at the time of the Executive Committee Meeting fell short of even this reduced total by nearly $4,000 and it was apparent that it would be necessary to appeal strongly to the churches and to friends in China for supplementary gifts in order to enable the Council to pay its bills in full for the year. Endorsement was given to the re-emphasis upon the observance of the "NCC Sunday" as an opportunity of bringing before church members not only the benefit which they were obtaining and might obtain from the work of the National Christian Council, but also the share which they might bear in making its work of the fullest effect through the provision of the necessary financial backing. *Bulletin of National Christian Council*, January 14, 1936.

News from Formosa—This is the season for annual meetings of church courts in Formosa. The four presbyterys of the Presbyterian Church in South Formosa meet in February and March, while the presbytery of North Formosa meets in February. The presbytery of the Japanese church meets in April. . . . The Shinro Christian Hospital in Tainan, South Formosa, was, last Autumn handed over by the Mission of the Presbyterian Church in England to the Synod of the Native Church in South Formosa for their administration. The opening exercises were held on January 11th. February first is educational shrine day in Formosa. On that day all school students are assembled in their respective school grounds where they bow toward the graves of the six Japanese educationalists who were killed in 1895 by Formosan bandits. This shrine is the former site of a Chinese temple, at Shirin, just out of Taihoku city. Teachers who die in the service are also buried at Shisangan, Shirin. . . . The Presbyterian Middle School, Tainan, is said to be progressing favourably under the leadership of the new principal Mr. Kato.

Religious Activities in Formosa:—The Spanish Catholic church is showing activity not noticed for some years. Native Protestant ministers are taking special interest in courses of study in order to understand more fully the points of similarity and dissimilarity between Protestantism and Catholicism, owing to this activity on the part of the Catholics.

The "True Jesus Sect," supposed to have its origin in China, is quite active in different parts of the Island. They are chiefly noted for their disturbing of established congregations. They preach Sabbatarianism, speaking with tongues, footwashing, etc. and usually find eager hearers among those who are in any way unhappy because of their present church relationship. The Buddhists held a large assembly last Autumn in connection with the exhibition celebrating forty years of Japanese rule in the Island. They report noticeable changes in the spirit of Buddhism recently, in comparison with earlier years of inactivity. The purpose of present-day Buddhism in Formosa is stated to be, to work toward a closer link with Buddhists in Japan, with a view to taking social obligations more seriously. particularly citizenship in the Japanese Empire. Special mention is made of the desire to change old social customs and to reform old fashioned religion.

Forty Years' Service in Shoka, Formasai:—On December 18th. last, over four hundred friends of Dr. Landsborough met at Shoka to do honour to one who on that day had completed 40 years labour of love in Formosa. Truly it was a labour of love. Those who know Dr. Landsborough know him as one whose constant thought is of the needs of others, and one who ceaselessly endeavours to meet those needs. Those

who have been treated by him at the Shoka Christian hospital have memory imprints of his loving care long after the wounds of his surgeon's knife have been healed. For forty years Dr. Landsborough's name has been inseparably connected with Shoka Christian Hospital. The writer of these notes had on two occasions interesting chats with Formosan country people who had been to the Shoka hospital for treatment. These people had not known what a hospital was till they went to Shoka. So "hospital", to them came to mean the place where Dr. Landsborough was. They had never heard of Christianity either. So "Christianity" had come to mean, for them, the religion Dr. Landsborough believes. To them he seemed like the greatest god they had ever heard of. Many are the people in Formosa who owe their first impressions of Christianity, and finally their acceptance of Jesus Christ to Dr. Landsborough. May he yet be spared to serve the cause of Jesus Christ in Formosa, and may his work continue through those whose lives he has influenced.

Annual Meeting National Christian Council of Japan:—This annual meeting convened on November 28, 1935. The committee appointed at the last meeting to study the organization of a Church Federation reported that it not been able to agree on a concrete plan. A new committee was appointed and asked to bring in revised suggestions that would enable the churches to function within the framework of the Council and so avoid setting up a separate organization. A commission was appointed to study the new Religions' Bill to be introduced into the next parliament and it was authorized to take any steps necessary to conserve and protect the rights and freedom of the Christian Church. The Executive Committee was asked to work in the closest possible relations with the Commissions on Church Union and United Evangelism appointed by the All-Japan Christian Conference. The Annual Meeting also asked the Executive Committee of the Council to consider the matter of sending fraternal messengers to Manchukuo with greetings from the Japanese Christians and to cultivate closer relations with the growing church in Manchuria. "The present troubled and tangled relations between Japan and China" it was reported, "lie heavily on the mind and heart of Japanese Christians. The Executive Committee was instructed, therefore, to exert itself to the utmost in an effort to create better relations between these two nations." During the meeting General Secretary Ebisawa received a cablegram from Dr. Kagawa which read:—"Foreign Missions' Conference voted churches should give one million yen ten years establishment one thousand rural Japanese churches at my request."

Bible Sunday:—A very impressive service was held in St. Paul's Cathedral, Dec. 8th, 1935. It was the annual prize-giving of the united Bible Societies of China working in Wuhan and this year also commemorated the 400th anniversary of the printing of the English Bible. One prize was taken by a little blind girl for repeating Scripture from memory and a boy of about twelve recited with dramatic fervor the story of Samuel in the words of Scripture. The daughter of Rev. T. K. Hu preached an eloquent sermon on The *Value* of the Bible, showing how it related itself to all walks of life and added to their significance.

The Commissioner's wife, Mrs. C. P. Chen, was one of those who gave out prizes. Out of 201 who too part, 28 received prizes. In addition four banners were given to those schools whose average was highest in any given contest.

The Commissioner of Foreign Affairs gave a long talk on the place of the Bible in the cultures of Germany and England and also showed that modern Chinese is also grounded upon the Mandarin Bible.

The Commissioner of Education spoke on the superiority of religion over science and philosophy in the formation of character. He said that the Christian religion was the best religion and that its power came from the Bible. He urged the students to read the Bible daily and to practise each day what they read.

He said every home should have a Bible.

Annual Meeting China Child Welfare Association of China:—The seventh annual meeting of this Association was held early in January at the New Asia Hotel in Shanghai. Dr. H. H. Kung presided. The report for 1936, as given by Mr. Jabin Hsu, the General Secretary, showed wide and varied services rendered on behalf of the children of China. During the year Miss Ting Shu-ching represented the Association at the Conference on Family Education held at Brussels. Mayor Wu Teh-chen, Mr. Hsu Hsi-yin, vice-president of the Inter-Provincial Flood Relief Association, and Mr. Chen Liang-sen were guest-speakers. Mrs. Owen Roberts, managing director of the China Child Welfare, Inc., New York, gave an account of her work in connection with the proposed Child Health and Welfare Center to be established at Nanking. For this center certain necessary equipment is being given at cost, such as arcolas, and some firms have expressed desires to make similar gifts. Some equipment will be given by individuals. Both in America and China there are those who have expressed the desire to contribute the cost of a cottage. Madam Kung desires to present one of the children's cottages. During 1936, among other activities, the following important things will be stressed:—Second National Conference of child welfare workers; establishment of branch associations; establishment of Nanking Child Welfare Demonstration Centre; series of child welfare books; acceleration of the establishment of juvenile courts; construction of Association headquarters; promotion of children's food and clothing standards; health bureau for expectant mothers; and an exhibition of children's equipment.

New Trends in Chinese Education:—In the *Educational Review*, January 1936, there is an article by the Dean of Fukien Christian University, T. H. Chen, on "Trends in the Development of Chinese Education" that should be widely read. It shows how education in China is being emphasized as an agency of national regeneration, how emphasis is being laid upon its practical aspects, and points out its new emphases on character training and social needs. In the three-year period 1928-30, for instance, the number of institutions engaged in social education increased from over 10,000 to over 70,000 and the amount of money expended in social education has increased from $3,600,000 (silver) to over $14,000,000. In general Chinese educators are trying to adapt what they learn from the West of educational method rather than just imitate it. "Any educational system that is going to give effective help to China's program of reconstruction must have deep roots in the life and culture of the Chinese people". Mr. Chen warns against regimentation. "Educational control is a principle based on sound educational theory, but as soon as it degenerates into regimentation it loses all justification. Fortunately, current educational thinking in China makes a clear distinction between the two. It has been repeatedly pointed out by writers on the subject that while it is important to make systematic national plans for education, such planning need not and should not preclude local initiative and adaptation. "In everything educational work must be done on the basis of the needs of China at the present juncture of her national life. "The new emphasis on character training," Mr. Chen says, "is, in a way, a reaction against the indulgence of the last decade, and an effort to correct the excesses of those days of freedom and self-determination." "This new emphasis on character training flings a new challenge to the Christian schools. ".....While the Government is attempting to enforce discipline by means of 'the military control of schools' and other methods, Christian schools should seize this opportunity of making positive contributions by trying to attain the goals by saner and more effective methods." Furthermore the new conception of education as co-extensive with life as now obtaining in China is a message that all Christian workers should heartily welcome. Indeed, as this article shows, these new tendencies in education in China should, in the main, be generally welcome to Christian educators.

I

II

III

VIEWS OF OLD PEKING

I. Azure Cloud Temple, Western Hills.
II. Hall of Classics.
III. Poet's Garden, Summer Palace.

Photos; Carleton Lacy.